

WALKING
IN THE LIGHT.

LIBRARY OF CONGRESS.

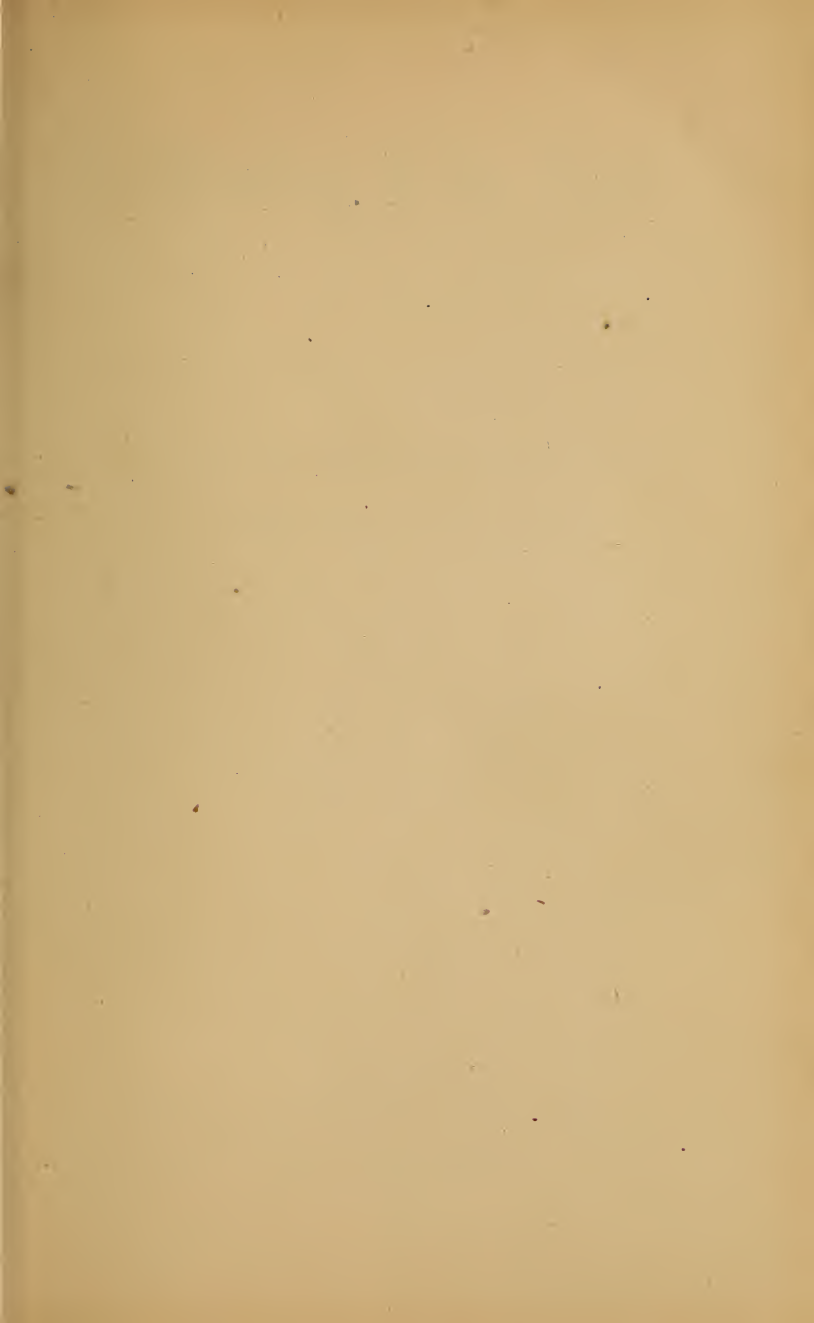
BV 4501

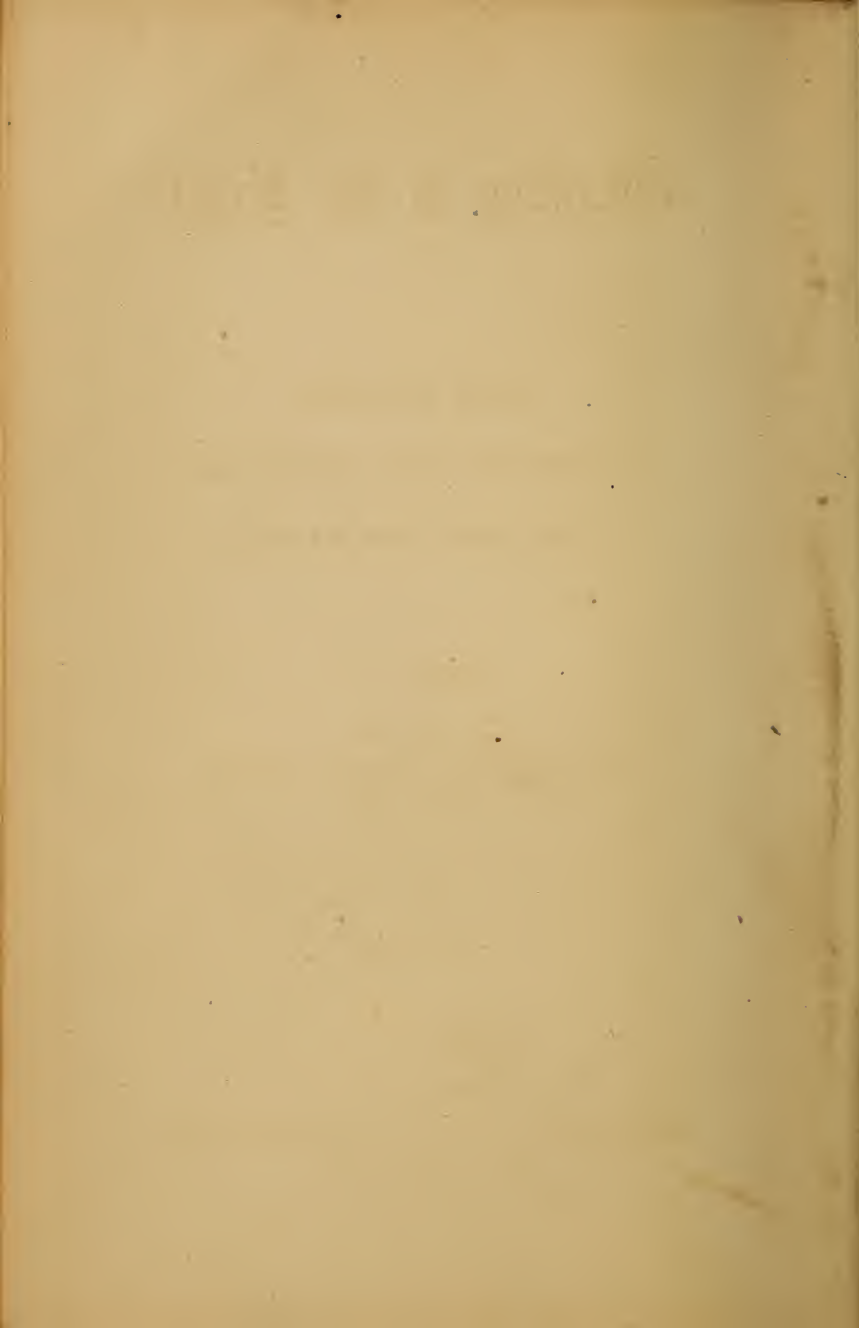
Chap. 17 Copyright No.

Shelf 5687

UNITED STATES OF AMERICA.







13857.C^L

Talking in the Light:

WORDS OF COUNSEL

TO THOSE WHO HAVE ENTERED INTO

"THE REST OF FAITH."

BY
R. P. Smith

AUTHOR OF "HOLINESS THROUGH FAITH," "THROUGH
DEATH TO LIFE," "THY MAKER IS THY
HUSBAND," ETC.

17

13857, C

BOSTON: J

WILLARD TRACT REPOSITORY,

No. 12 WEST STREET.

1872.

BV4501
S687

Entered, according to Act of Congress, in the year 1872,

BY CHARLES CULLIS,

In the Office of the Librarian of Congress, at Washington.

THE LIBRARY
OF CONGRESS
—
WASHINGTON

Stereotyped at the Boston Stereotype Foundry,
No. 19 Spring Lane.

P R E F A C E.

IN a former work, "Holiness through Faith," I sought to show from the Scriptures, illustrated by the experiences of Christians, that the promises of God warranted our claiming an inwrought practical holiness through Christ, as well as an imputed completeness in Him; that these promises of grace are ever larger than His commands to be holy; that, notwithstanding all the imperfections and infirmities of our condition, we may, through "the obedience of faith," gain the Enoch testimony that we "please God;" and that the power of victory is faith, and faith only.

These pages, however, are specially addressed to those who have already realized this overcoming faith, and this conscious soul-union with the Lord; the experience sometimes defined by the term "The Higher Christian Life." Such practically understand the limitations of our meaning, when we speak of Abiding in Christ, Deliverance from Sin, the Rest of Faith, Full Salvation, Christ

formed within, or Walking in the Spirit. Lest, however, I should be misunderstood by any, I would here ask that the terms used in this book should be interpreted by a brief statement of what we mean when we speak of "*Walking in the Light*," and of the consequent cleansing "from all sin."

He walks in the light of God, who, without evasion, brings every action, emotion, and thought into the all-searching light of the presence of God. What the light reveals as evil, the soul rejects, and so "our fellowship is with the Father and with His Son Jesus Christ,"—a fellowship in light. A walk in the light always leads to the blood, and all that the light shows of evil in our nature becomes effectually cleansed by the blood.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we *Walk in the Light*, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John vi. 7.

It is plain that these words are not addressed to an unconverted sinner. Such a one is never told to walk in the light and have fellowship with God before his sins can be pardoned. Neither is it intended for a backslider; for the chapter is written, "that your joy may be full," and "that

ye sin not." It surely teaches that we are not only to be justified from all our *sins*, but also to be inwardly cleansed "from all *Sin*," that deep evil of our nature, which is antecedent to sins or sinning. Absolute discernment of what evil is cannot be imparted to us in our present dim twilight of knowledge. The angels in the perfection of their faculties, or Adam in his innocence, might perceive the true moral character of every emotion and action, but we cannot. God does not require of our faculties, so sadly darkened by the fall, a perfect knowledge, but He does both ask, and impart to faith, a perfect love, the full devotion of our hearts, such as they are in all their imperfection and weakness. That short-coming, which is not contrary to knowledge, or to love,* is not imputed to us, and is fully met by the atoning blood.

It is evident that there may remain things not according to the perfect holiness of God in the life of the sanctified believer; things which in the early dawn have not yet been discovered to it. As the light increases, more and more is exposed of the remaining evil, and the soul continues to be practically cleansed by the blood. In what sense this

* "LOVE IS THE FULFILLING OF THE LAW." See carefully Matt. xxii. 37; Mark xii. 30-33; Luke x. 27; John xiii. 34, xv. 12; Rom. v. 5, xiii. 9, 10; Gal. v. 6, 18; Eph. i. 4; 1 John iii. ii. 23, iv. 7, 12, 16.

unseen, unknown evil is, or is not, sin, I leave as a metaphysical question, and use the term in its obvious generally understood meaning, — that which brings a sense of condemnation or impurity. *Practically*, I find myself with “a conscience (or knowledge) void of offense;” and “if our heart condemn us not, then have we confidence toward God.” Though we have not an absolute, unconditional sinlessness, it is an incalculable blessing and strength to the believer to have a happy heart, free from all known sin; a heart now able to accept the consciousness that Christ does indeed cleanse “from all” sin, and dwell in the purified temple of the being. To this, faith brought us. In this, faith keeps us. A lapse of faith would restore our old condition of conscious inward evil and outward trespass.

At this point of highest privilege is also the pinnacle of greatest danger. If we say that we have an inherent holiness, or “if we say that we have no sin,” otherwise than as the blood momentarily cleanses us, “we deceive ourselves, and the truth is not in us.” Such a delusion is a denial of the need of Christ, the assertion of a self-wrought holiness, and a clothing ourselves in the filthy rags of our own righteousness, ruinous to our souls and loathsome to God.

As I trust Christ for cleansing, for the incomings of His own life, and for guidance, my soul is as a hand which has the needed health, life, and skill for its requirements successively, whether in infancy, boyhood, or maturity. Yet it is only through the constant supply of blood from the heart, and guidance from the head. Lessen the current of blood, the corrupt matter from the flesh is imperfectly carried off, and disease ensues. Interrupt the supply of blood by so much as the thickness of a piece of paper, and the hand resumes instantly its own natural proclivity to decay. Soon it will become a mass of offensive corruption. Palsy the nerves, and the hand moves feebly and uncertainly. Sever them, and the power to act is gone. And yet, through every moment of a long lifetime, from infancy to age, the process of decay may be prevented, the thrill of life enjoyed, and the guidance experienced.

Even angels found sin, and ruin, when they ceased to depend on God's sustaining power. My condition is far below that of angels. I am under the shadow of sin through Adam, and of its development into sins by my own wickedness. There is a poison of sin in my condition, which it is the work of the cleansing blood to neutralize moment by moment. I have an inherent pro-

clivity to corruption, which it is the work of the blood to overcome by the energy of life and health. I am without knowledge in myself, and it is the work of the guiding Spirit to make me wise. Thus in the blood I find cleansing and life, and in the Spirit I find direction through every moment in which my faith takes Christ for wisdom. Each day reveals to me more and yet more of the wonders of grace which are in Christ Jesus, and in Him alone.

It is no small pleasure to embody in this book two chapters, written by one who, converted to God the same day with myself, has, by her daily counsels and communion, continually opened the pathway of faith and holiness to my steps.

With unfeigned humility I commit this book to the Lord, and to the consideration of my brethren. I pray that all which may be of God shall reach and bless the hearts of His children; and that aught of misconception and failure may be prevented from causing the least of God's little ones to stumble. Whatever of mistake or of evil is in it is all my own, whatever of good is of God.

CONTENTS.

	PAGE
CHAPTER I.	
INTRODUCTORY.	13
CHAPTER II.	
WAVERING FAITH.	26
CHAPTER III.	
PROGRESS.	38
CHAPTER IV.	
DANGERS.	52
CHAPTER V.	
HOLY HABITS OF SOUL.	65
CHAPTER VI.	
THE CHRISTIAN'S SHOUT.	87

CHAPTER VII.

FAILURE.	97
------------------	----

CHAPTER VIII.

LOVE, THE BOND OF PERFECTNESS.	110
--	-----

CHAPTER IX.

SUFFERING WITH CHRIST.	122
--------------------------------	-----

CHAPTER X.

THE BAPTISM OF THE SPIRIT.	134
------------------------------------	-----

WALKING IN THE LIGHT.

CHAPTER I.

INTRODUCTORY.

“**W**HERE does the Scripture indicate that definiteness of experience, the Sabbath of the soul, the abiding inward Rest, in the enjoyment of which, continuous victory over the world and symmetrical growth in grace are possible? I cannot deny,—it would not be candid to do so,—the reality of such a life in Christ, as I have witnessed or known of in others; nor that it corresponds with the Scripture standards of Christian privilege. If testimony proves anything, it proves a range and elevation of Christian experience, an inward soul-Sabbath, and an overcoming of evil, external or internal, such as I have not obtained. And yet

I do not see it defined as a *distinct* experience in the Scriptures."

Such was the candid question put to me a few days since, by a most earnest and intelligent Christian, a minister presiding over an important school of the prophets, honestly desiring to know the truth of God and to live it.

The reply at once suggested was, "Everywhere! Definite and uniform victory over evil is taught everywhere, where Christian experience is dealt with. It permeates the whole doctrine of Scripture. It is the only normal life recognised, and anything short of it is the exception. It is easier to define the character of a voyage to one who is making it, than to one who is only desiring to do so, or scarcely decided to venture for the first time upon the water. The experience of trusting the ocean, the wonderful deliverances when the ship, like a mere shell, lies in the great surging deep, and the secured results of the voyage, can be definite only to him who has ventured his life upon the sea. So it is those alone who have fully cast themselves upon the promises of God, who can realize

how complete and definite is the preservation from evil."

A CLEAN HEART CREATED.

In its simplest form we find this definiteness in the words which succeed the royal backslider's cry for pardon. "Have mercy upon me, O God:" "Blot out my transgressions:" are followed by the prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Surely, any one of us will know definitely when a pure, holy and clean heart is created within us. Most Christians say that it is not in them. A few who have long said the same thing, now testify that they have received, in answer to the prayer of faith, a heart *fully* cleansed by the blood of Jesus from the consciousness of inward defilement and passion. This is definitely stated by Scripture: "If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His Son, cleanseth us from *all* sin"; and it is definitely realized in the experience of a Christian who has come to walk in the wonderful light and fellowship of God and the inward cleansing of the

blood. The heart which can, *without effort*, meet sarcasm and reproach with a divinely given love and gentleness ; a heart which does not answer to the calls of passion, and which finds, both in the agitating emergencies of life, and in the hourly minor trials of domestic intercourse, an undisturbed inward calm, has reached an experience of the cleansing of the blood in a definite form.

ABIDING IN CHRIST.

Most Christian professors, while conscious of loving the Lord Jesus and of desiring to obey Him, are also painfully aware that they do not *abide* in Him, in the definite manner in which a branch abides in the vine. They know that they have not in their consciousness proved that Word: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our *abode* with him." They have known at seasons the presence of the Father and the Son with them, but they have not yet realized the permanence of the *abode* of God in them. Now this is a definite promise in Scripture, and a no less

definite realization of faith by the child of God, when he has, in entire consecration and trust, learned to abide in Christ, and have Christ ever more abiding in him. To him the promises affixed to abiding are now definitely realized,—the sinning not, the much fruit and the answered prayers.*

WALKING IN THE SPIRIT.

Walking in the Spirit, with its pledged results of not fulfilling the lusts of the flesh, is a definite condition of the soul. The withering up of the workings of the flesh and the bearing of the fruits of the Spirit, form a definite experience beyond any probable mistake in the consciousness. “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” these things are not an indefinite dreamy condition of soul, nor the sending out, “at the same place, sweet water and bitter,” but the outflow of a cleansed heart, consciously and definitely received through faith by the believer.

* See 1 John iii. 6; John xv. 5; John xv. 7.

REST.

It is, again, definite Rest to the soul, when, having before put away many weights, it has at length, to its own consciousness, laid aside *the very last one*, and the easily besetting sin of unbelief, and has risen to God in perfect freedom of soul. It can now run with patience the race set before it, because it is freed from burdens and looking *only* up to Jesus, who, having been the divine Author of its faith, is also the finisher or *maturer* (see Greek) of it also. The heart to whom Jesus has *given* Rest from the guilt of sin, now, in its entire abandonment to Him, assumes the yoke of obedience without reserve or qualification, and finds that, —at length unresisted,—it no longer galls. The soul has come, definitely come, to Christ. It has, with equal definiteness, bowed beneath the all-comprehensive yoke, in meekness and lowliness of heart, and it has *found* the second Rest promised, in a deep inward Sabbath-keeping of the soul. The one Rest Jesus *gives* to the weary burden-bearer, the second is *found* by the meek and lowly yoke-wearer.

If we examine the history of the children of Israel, we find that the wilderness gave no true Rest. It witnessed a continual succession of back-slidings, in the very presence of the tabernacle, with all its provisions for pardon and cleansing. It was not the fulfillment of God's promise to Abraham, but the consequence of limiting the Holy One of Israel at Kadesh Barnea, in His power to give victory over God's enemies. It was, however, a definite experience when the Israelites left behind them the wilderness, the scene of failure, trusted Jehovah in the person of Joshua, (or Jesus,) and crossed the Jordan in triumph. It is a no less definite experience when the Christian, who has long wandered in the wilderness-round of sinning and repenting, at length rolls away the reproach of Egyptian worldliness, and enters into the Rest prepared for the people of God,—the soul's inward Sabbath-keeping,—in unlimited consecration and trust.

DEATH AND RESURRECTION.

In no part of Scripture is this Christian experience stated more definitely and exhaustively than

in the sixth chapter of Romans. This is not the deliverance of the Red Sea of the third chapter over again, but the life across the Jordan. It meets the all-important question as to whether the redeemed shall continue to sin, and shows that our refuge, our only refuge, from the horrid workings of indwelling corruption, is to be found in an actual, *realized* crucifixion and death with Christ, "that the body of sin might be destroyed, that *henceforth* we should not serve sin."

Christ crucified for us has been preached of late years with a blessed and almost unexampled distinctiveness, but the time has now come when the mission of the church is to preach, with no less emphasis and distinctiveness, the Christian's crucifixion with Christ and deadness to sin, with the consequent life unto righteousness.

DELIVERANCE.

In the seventh of Romans we read the experience of a Christian turned back to walk for the time in wilderness scenes of failure. It is the experience of a true Christian, though not a true

Christian experience. It is only necessary to observe how exactly, alas! it reflects the too common condition of the redeemed from verses ten to twenty-four, in order to decide as to whom it applies. It does not repeat the lesson of the third chapter, but unfolds the entrance into the wonderful soul-Rest of the eighth chapter. He whom it represents is indeed a "wretched man," so long as he, while delighting in the will of God in his inmost soul, yet finds himself brought into captivity to the law of sin in his members,—continually grieving Him whom his soul loves and adores. But how definitely does the way of deliverance open to his gaze in reply to his exclamation of need and agony, "O wretched man that I am! Who shall deliver me?" Christ, once clasped in the soul's extremity of need for pardon, is now again embraced in its agony of desire for deliverance from inward corruption.

The eighth chapter of Romans is as definite an experience of victory, as the seventh chapter was definite in failure, and no transition in the whole Scripture, save in conversion, is so definitely

marked as this soul-crisis at the vision of Christ as a Deliverer from sinning.

As the experience of condemnation, in the third chapter of Romans, culminated in the charge, "For all have sinned and come short of the glory of God," followed in the same sentence by the release, "Being justified freely by His grace, through the redemption that is in Christ Jesus,"—just so, the experience of indwelling sin, in the seventh chapter, culminates in the exclamation of bondage and agony, "O! wretched man that I am, *who* shall deliver me from this body of sin?" and is followed in the same breath by the joyful cry, "I thank God, through Jesus Christ our Lord!" He is at once, and by the same way of faith, our Deliverer from condemnation and from bondage. The eighth chapter of Romans is as definite a triumph over sinfulness, as are the fourth and fifth chapters over condemnation for sinning.

CHRIST FORMED WITHIN.

It was no indefinite, general thought of progress, which filled the soul of Paul when he groaned that

Christ might be formed in the hearts of the Galatian converts; and when he told them that he did not himself frustrate, by any self-imposed barriers, the grace of God, he gave the key to the definite statement, "*I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.*"

A YOUNG CONVERT'S QUESTION.

As he sat in a railway car, an intelligent young man who had just commenced to read the Scriptures daily, but to whom they had been as yet an enigma, was led to see that salvation is through faith only and in Christ alone. He trusted Christ for pardon, and as he realized that in believing he became the possessor of eternal life, after a few minutes' solemn pause he asked, "But will this trust in Christ keep me from sinning?" The answer was, "Definite faith in Christ for pardon frees your soul from the load of guilt and condemnation which has weighed upon you, and has a

tendency to make sin hateful to you ; but to fully meet the bias of your nature towards sin, your faith must receive Christ definitely in another of His relations to your soul. You must come to Him in full consecration, to receive effectual inward cleansing by His blood. You have just learned the lesson of trusting Jesus to blot out all your iniquities, and He has done it. Now,—with this lesson fresh before you,—come to Him for a clean heart within, and a full victory without. Can you doubt that, having saved your soul from death, He is ready to keep your feet from falling? ‘As ye have received Christ Jesus the Lord, so walk ye in Him.’ ”

It would seem as definite an experience to trust Christ for holiness of heart as for pardon. George Müller can definitely trust the living God to supply near two thousand souls under his care with all their temporal needs day by day. Cannot a child of God trust Christ as definitely to supply one poor weak but confiding heart with all it needs of holiness, from moment to moment? The evil Herodias claimed the King’s promise, and he dare not

refuse even the half of his kingdom. Is God less to be trusted? Are His promises of cleansing and preservation from evil, to His saints who will trust them, less secure than those of pardon to the sinner^{*} who will trust them? Is not "the power of God" pledged to the keeping of God's family as fully as to the forgiveness of the repentant wanderer? All the attributes of God are involved in the smallest of His pledges to the least of His trusting children. Happiest he who most perfectly honors God by definitely committing himself to the inviolable "I WILL" of a covenant-keeping God!

CHAPTER II.

WAVERING FAITH.

GOD'S unalterable plan, in all His dealings with the souls of men, is—"According to your faith be it unto you."

The awakened sinner, seeking the forgiveness of his sins, may wrestle, and agonize, and plead with all the fervor and earnestness of which he is capable, but, until he believes, he cannot find peace. God does not deal with him according to the amount or fervor of his wrestlings or pleadings, but according to his faith. The moment he has faith to be saved, that moment he is saved, and never until then. The reason of this is, that God's salvation is not a purchase to be made, nor wages to be earned, nor a summit to be climbed, nor a height to be attained, but simply and only a *gift* to be received. And nothing but faith can receive any gift from God.

But if this is His rule with regard to the poor

awakened sinner, how much more must it be as regards His own family of children, who have been born of the Spirit, and upon whom He has bestowed all the riches and treasures that are in Christ. To them most assuredly, His word is—"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

When, therefore, the child of God begins to be dissatisfied with the failing, halting experience, which is the too general condition of the church, and begins to hunger and thirst after that higher life of victory, and of abiding rest, which he sees some other Christians enjoying, and which he realizes is his privilege also, what is an absolutely necessary condition to his entering into the blessed experience he seeks? Of course the first condition is consecration, because none but the fully consecrated can fully believe. In order for the Lord Jesus to heal us, we must be willing to be healed, and must give ourselves up to His healing power. But I presuppose all this, and address only those souls who are conscious of being fully given up to the Lord, as far as they have light to see. And

surely to such the rule applies, with even greater power than to the unconverted, if that could be, that according to their faith it shall be unto them.

But this principle is not always clearly recognized, and the result is that many longing souls are delayed for months, and even for years, from entering into the land of rest, whose borders they have long before reached.

Satan understands this matter perfectly. He knows what God's plan is, and therefore his principal attacks are directed against our *faith*, and he knows how to come in such a garb as completely to deceive the unsuspecting soul. In the first place he occupies such a soul with itself, with its own goodness or badness, with its frames and feelings, with its fervor or its coldness, and thus effectually hinders it from looking at Jesus, and seeing in Him a Saviour who is able to save to the very uttermost.

And then in the second place, when, through the grace of God, the believer has been brought out of this snare, and has been enabled for a blessed moment to take a definite step of faith, and to cast

himself wholly upon the Lord Jesus, believing that He does receive him, and does indeed save him from the power, as well as from the guilt of his sins; then Satan, baffled in his first purpose, endeavors to make this faith a wavering, intermittent faith, and thus effectually hinders onward progress, or increasing light. It is of this point, especially, I desire to write just now, because I am sure that much if not all of the unsatisfactory experience of those who have really entered the higher life, arises from this cause.

I address myself, therefore, to the dissatisfied, rather than to the seekers. You have sought and found this Rest in Christ at one time, dear Christian, and for awhile you rejoiced in it greatly. But a cloud seems to have come over your experience and you cannot discover what has caused it. Your sky is not clear. Your communion is interrupted, your victories are intermittent. And yet you are not conscious of having taken back any part of your consecration, nor of being at present in the indulgence of anything contrary to the will of God.

If this is not the case, and you have a secret feeling in the bottom of your heart, of some want of conformity to the will of God, then, of course, I am not addressing you, and for you there is one step absolutely necessary before you can possibly take any other. You must get on believing ground again, before you can again believe, and this ground is that of entire consecration to God. But you know this, and I need not enlarge.

At present I have to do with only those who desire, above everything else, to be altogether the Lord's, but who seem to find a veil which hides the fullness of Christ from their gaze, and who are hungry and thirsty in the very presence of the perfect supply. To such I can only say, according to your faith it shall be unto you. Your difficulties all arise from the wavering character of your faith. You do not hold the beginning of your confidence steadfast unto the end. You have not believed steadfastly, that which you believed at first. The definite trust in the Lord Jesus, which you exercised then, and which brought you such wonderful victory and rest, has become indefinite and uncertain.

Satan has been turning your attention to yourself. He says to you, "Look at your heart and at your life. See how cold you are, how indifferent, how far from being what you ought to be. How can you for a moment dare to believe that Jesus saves *you*, and makes you holy?" And you have listened to him, and, turning your eyes off of Jesus, have begun to doubt. And doubt can have but one result. If it is to be to us according to our faith, then, of course, it will be also according to our doubt. And your very doubts have produced just the results you dreaded. Jesus cannot fully save a doubting soul. Remember this. And the moment you find yourself beginning to doubt, stop right off short, and think of what will be the inevitable consequences.

If you doubt, your consecration is fruitless, your efforts are unavailing, your pleadings are unanswered. God has said it—that unless we ask in faith, nothing doubting, we need not think to receive anything from the Lord. Doubt is fatal. And yet, so completely has Satan blinded your eyes on this point, that you, it may be, look upon

it as an almost necessary condition of your nature. How often we hear a child of God say, with even complacency, "Oh, but I am such a doubter!" as though this peculiar weakness of theirs excused them for all their other short-comings; while we never hear a Christian say, complacently—"Oh, but I am such a liar," and make that an excuse for his failures. And yet in the sight of God, to doubt is, in some cases, as displeasing to Him as to lie; sometimes I think almost more so, because it is so dishonoring to His faithfulness. No form of wickedness ever hindered the Lord Jesus, while on earth, from doing His mighty works, except the wickedness of unbelief. And you, dear Christian, are as completely hindering His mighty work in your soul, by your unbelief, as the Samaritans hindered Him by theirs. I am sure, if you realized this, you would not dare to doubt. But is it not true? Do you think God has made a mistake, and that the man that doubteth *can* receive something from the Lord? Have you not invariably found that doubting has brought you into darkness and unrest, and finally into sin?

But you ask, "How, then, can I get rid of this doubting?" I will tell you. Consecrate your power of believing to the Lord Jesus, just as you have consecrated all your other powers, and trust Him to keep you trusting. You have so absolutely yielded yourself up to the Lord to obey His voice, that you would not dare to disobey Him. Yield yourself up to Him now, to believe His Word, in the same absolute and irrevocable way, and you will feel then that neither do you dare to doubt. Make your believing as inevitable and necessary a thing as your obedience is. You would obey God, I believe, even though you should die in the act. Believe Him also, even though the effort to believe should cost you your life. The conflict may be very severe, it may seem at times unendurable. But let your unchanging declaration be from henceforth, "I will not suffer myself to doubt. I choose to believe."

When Satan comes with his suggestions of doubt, meet him with more positive assertions of your faith than ever you have made before. I say, when Satan comes, because all doubts are from him, and all

discouragements also. The Holy Spirit never suggests a thought of doubt or discouragement to any soul. Never ! Settle this matter once for all, and you will find the way wonderfully cleared. Your doubts, then, are all from Satan, and you know he has been a liar from the beginning. Do not give heed to them, therefore, for a moment. Turn from them with horror, as you would from blasphemy. You cannot help their being suggested to you. You cannot help hearing the swearing of boys along the street, but you can help stopping to listen to it ; and you can equally well help listening to these suggestions of doubt. A very good practical way to baffle Satan in this matter, is to go at once and confess somewhere, or to some one, your faith that Jesus does save you now fully, and that His blood does cleanse you from all unrighteousness. Or, if this is not possible, write it in a letter, or else confess it aloud to yourself and to God. Satan always flees when the precious blood of Christ is trusted in and confessed. But however you do it, of one thing make sure, that you never doubt again. According to your faith it shall be unto you ; and

while you are trusting Jesus to save you from sinning, and to make you pure in heart, He is absolutely pledged to do it. He cannot fail. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

I want to be very practical, because I am sure many a heart is going bowed down in secret from this fatal habit of doubting. Many of my readers could, I am convinced, testify to the truth of this. They know that their wavering faith is the cause of their wavering experience. One day they have believed that Jesus did indeed save them from sin and from sinning, and it has been so in their experience. But the next day they have looked at themselves, and have begun to doubt, and their experience has corresponded to their doubts. Let all this be past, and from henceforth start out on a path of unwavering, steady faith. Believe steadfastly, through everything, no matter what comes, just what you believed at first, upon your entering into this blessed "Higher Life"; and never doubt it again. If the step of faith you took then, was to reckon yourself to be dead unto sin, continue

thus to reckon, without wavering. If it was to believe that the blood of Jesus cleansed you from all unrighteousness, go on believing this steadily and without any compromise. Or if it simply came to you as a faith that Jesus saved you fully, exercise that very same faith now, and keep exercising it continually without intermission. Or whatever it may have been, hold it steadfast, even unto the very end, for "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end," and there is no other way. Let nothing shake your faith. Should even sin unhappily overtake you, still you must not doubt. At once on the discovery of it, take 1 John i. 9, and act on it, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." Confess your sin, therefore, immediately upon the discovery of it, and believe at once that God does forgive it, and does again cleanse you from all unrighteousness; and go on believing it. Believe it more firmly than ever. Believe it, because He says it, and not because you feel it or see it. Believe it, whether

you feel it or not. Believe it, even when it seems to you that you are believing something that is absolutely untrue. Believe it actively and persistently, and according to your faith it shall be unto you.

Oh, that my words could save any poor doubting soul from its sad and weary experience ! My heart yearns over all such with a tender sympathy. I know how sincere you are, and how earnest, and how hard you struggle to reach the abiding experience, which your conscience tells you is the only true one. And I know, also, how that fatal habit of doubting effectually holds you back. In order to have abiding rest, there must be an abiding faith. An intermittent faith always brings an intermittent rest. Oh, when will you learn this lesson ?

Would that I could write in letters of light before your eyes, God's unalterable rule—according to your faith it shall be unto you !

(H. W. S.)

CHAPTER III.

PROGRESS.

THE expectation of some concerning the walk of the redeemed, who through faith have entered practically upon the "Highway of holiness," has been framed as though it were not a *way*, but a *place*, without further progress in the divine life, a place secured from the assaults of temptation, where there was little need to take heed lest we fall, and where there was an uniform flow of intense feelings of joy. Far from this, we have out now found the hindrances removed from an endless progression in the divine life; Satan uses his most potent resources upon those who are within the citadel, if possible, to draw them out; we walk by faith only, and should our faith fail, we stumble; and, though, on the one hand, we rejoice almost unvaryingly in the Saviour's presence and smile, we at the same time suffer, in filling up

that which is behind of the afflictions of Christ, the keenest sorrow in beholding the perishing multitudes around us, and the faithlessness of the professing church. We are anxious, soberly, sincerely, and without exaggeration, to set before the believer who has found the commencement of a life of full union with Jesus, the progress, the dangers and the trials, of practical resurrection-life.

So much has been written about the entrance, that we fear this "Highway" may have seemed like a succession of commencements. There is a continual advance, and many distinct stages of progress, in this walk of faith, but nevertheless the entrance is mostly as clearly defined to the Christian as was the passage of the Jordan to the Israelites redeemed out of Egypt. Alas, that so many who have beheld the grapes of Eschol, who have heard the united testimony of the faithful spies, and who have been urged to an immediate entrance, should have shrunk from stepping upon the land, and, through unbelief, come short of the Rest that remaineth for the people of God ! It is indeed, they argue, for the specially gifted of heaven, but "not

for *me*”—forgetting that all distinctions between men have, in God’s sight, been obliterated, first by their common ruin, and then by the common grace opened to all by the cross of Christ. Such know how they would be the first to answer a similar plea in regard to the forgiveness of sins; but they strangely cling to their unbelief, and the alleged impossibility of such as they are ever entering into Rest. Once more entreating them to allow such unbelief no apology or quarter, we would speak a little to those who, having believed, “do enter into Rest.”

Although we look forward to the time when the Church, the Bride of Christ, shall find rest in her Lord’s bosom, when Israel shall rest in the land under the rule of Messiah, and when even the dumb creation on the manifestation of the sons of God shall rest from its groaning; yet there is a present Rest, a Sabbath-keeping of the soul (Heb. iv. 9, margin), into which many hearts have definitely entered by faith. Self has ceased to be the centre of its own little world, and One worthy of being so has become the absorbing object of its

affections, existence, and hopes. As is expressed of an earthly affection by the poet—

“Love took up the harp of life, and smote on all the chords with might;

Smote the chord of Self, that, trembling, passed in music out of sight.”

The soul has learned and is learning the lesson of forgetfulness of self, and of all that is behind. The vision of Jesus has not only put sins away, but human righteousness vanishes before it. The light of day not only dispels the darkness, but it hides the stars which shone in the darkness. Not only are past sins forgotten, but every ground of self-confidence, and even the soul's past progress; for it is reaching forward, in an infinite progression, toward the prize of the high calling of God in Christ Jesus.

As the Christian advances on the “Highway of holiness,” occupied with Jesus, rather than with temptation or sin, there is found the simplicity of a child, who does not analyze his emotions, but with naturalness gives play to them. The *effort* to love and the self-reproach of the heart for wan-

dering affections are gone, for the soul has learned to dwell in love, and thus to dwell in God. (1 John iv. 16.) Although this Rest may not come in all its fullness at once, when the soul first finds victory over the world, it is the result of walking in the Spirit, and it grows imperceptibly as a holy habit in the Christian, who becomes conscious of it rather by its results than by any effort in its attainment. If effort there be, it is the effort to cease from his own works, that he may enter into Rest.

Thus the Christian becomes as a little child, and is trained in the kingdom of heaven, which consists in righteousness, peace, and joy in the Holy Ghost. He knows his deliverance from the power of darkness, and his translation into the kingdom of God's dear Son, as a present, inward, realized fact. He finds the accomplishment of that promise, "He that hath my commandments, *and keepeth them*, he it is that loveth Me; and he that loveth Me shall be loved of my Father, and I will love him, and will manifest myself to him." A holy *intimacy* with Jesus is formed by the soul,

leading to a constant intercourse as real as that with the dearest of earthly friends, and infinitely more satisfying. With a heart "purified by faith," the Christian,—now "pure in heart,"—finds his vision no longer occupied with the world, self, and sin, for he sees God, and is occupied with Christ. Beyond even this manifestation of God, the soul knows the Father and the Son, in the sober certainty of a consciousness which becomes the reality of the promise, "My Father will love him, and we will come unto him, *and make our abode with him.*" An abode is a permanent dwelling-place. "I bear within me," said an eminent Christian, "the divine verity of the triune God;" and nothing short of this fulfills the Word of God, and the eternal purposes of man's redemption.

Christian progress is not necessarily a constant succession of stumblings and risings, an endless soiling and recleansing of the garments. He who said, "Thy sins are forgiven thee," can as easily say also, "Rise up and walk." He who washed us whiter than snow is able to preserve us from defiling the garments which He has bestowed upon

us. As the Christian more and more experiences that Jesus is able to keep the heart which has been committed unto Him, the spirit of fear is replaced by the spirit "of power, and of love, and of a sound mind." Putting on the new man, "which, after God, is created in righteousness and true holiness," the heart is open to receive the assurances of the love of Jesus, with the same freedom and simplicity with which the assurance of pardon was received. While the heart was conscious of any separation of self-will from God, it was, and must be, always slow to apprehend the expression of affection and tender sympathy from Christ;* but

* See Eph. v. "If these affections be not understood as passing between Christ and the saint, if we do not without reserve allow this satisfaction with each other, our souls will not enter into much of that communion which the Scripture provides for. We should allow and entertain the thought of Christ's delight in the saints with *the same certainty* that we allow the thought of His having purchased and sanctified them by His blood. But this communion must spring from intelligence of the soul, or it will be mere natural fervor. . . . The love of kindred warrants the deepest intimacies. There is ease in coming in and going out. Expressions of love are not deemed intrusive, nay, are sanctioned as due and comely. The heart knows its right to indulge itself over its object, and that without check or shame. This is the glory of this affection, the richest feast of the heart. It is the *persons*, not their qualities, that form the ground of our love to our kindred. It is *Himself* that the heart embraces, not His sorrows, favors, or excellences.

"Do we believe this? Does it make us happy? We are naturally suspicious of any efforts to make us happy in God, because our mora'

now, in the consciousness of the cleansing of the blood, it launches out on the boundless ocean of the love of God. It comes to "know the love of Christ," while yet it is conscious that it "passeth knowledge." Hungering and thirsting for righteousness, it has come to Jesus and been "filled," and yet never did it know such

"Quenchless yearnings for a holier life."

"Perfect," yet "not already perfected;" "satisfied," yet "hungering and thirsting;" at rest, and yet earnestly contending;" knowing the love of Christ, yet panting to comprehend what is its breadth and length, and depth, and height; always rejoicing, yet sorrowful;—an inward knowledge of God has solved all the paradoxes of His Word. God mul-

senze, our natural conscience, tells us of having lost all right to even His ordinary blessings. The mere moral sense will therefore be quick to stand to it, and question all overtures of peace from heaven, and be ready to challenge their reality. *Faith* gainsays these conclusions of nature. It refuses at times to think according to the moral sense of nature. . . . In the revelation of God, faith reads our abundant title to be near Him, and be happy with Him, though natural conscience and our sense of the fitness of things would have it otherwise. Faith feeds where the natural sensibilities of the natural mind would count it presumption to tread.

"Do we ponder without suspicion or reserve the thoughts of such love toward us in the heart of Jesus? Does it make us happy? How are we to meet this way of Christ's heart to us?"

tiplies His blessings where there is faith to receive them, so that again and again yesterday's privileges seem but as the twilight before the dawn,—verifying the Word that “the path of the just is as the shining light, that shineth *more and more* unto the perfect day.”

Service for Jesus has now become not only a happy freedom, but a sacred joy, for it is done for Him whose eye alone the heart now cares for. The rejoicing with the found sheep is sanctified by the higher and more sacred privilege of sharing the joy of the Shepherd. Intercessory prayer becomes the *attitude* rather than the effort of the soul, and in self-forgetfulness the heart prays “without ceasing,” and draws down the blessings of God upon all around it. Of self- “sacrifice,” or effort, the soul almost loses the consciousness, for the affections that cling to what needs to be sacrificed, are withered and replaced by the soul-absorbing union with Jesus. The judgment of those around loses both its restraining and its stimulating effect, as the heart realizes that it has

“None to please but Jesus.”

His approval and smile satisfy all the desires of the heart. It is wonderful what calmness this gives in the simplest conversation, or equally in meeting, under circumstances of overwhelming responsibility, the largest audiences. All sense of loneliness is gone, be the surroundings a desert or a crowd, since Jesus is present in the soul; and the heart finds in His constant company not satiety, but increasing joy. These heavenly privileges are multiplied through the faith that no longer expects any break in the current of its holy intimacy with Jesus, but rather that it shall increase from day to day, and year to year. A deaf ear is turned to those who, to their own soul's infinite loss, "limit the Holy One of Israel," in His grace and gifts. The soul expects,—confidently counts upon,—continually increasing blessings. It listens to the voice to which Israel would not give heed, "I am the Lord thy God, which brought thee up out of the land of Egypt: *open thy mouth wide and I will fill it.*" The soul has brought *all* its tithes, the very last and least, into God's storehouse, and now finds the windows of heaven open, so that the

poor vessel sometimes feels that it has not room to contain all the blessings now poured out. It no longer speaks of its own desires as separate from the will of God, but finds an instinctive inward conformity to Him, who now works in the soul *to will*, as well as to do of His good pleasure. The sounds of the world grow fainter and more distant as the melody of heaven occupies his heart more exclusively. Even the active callings of life cannot destroy this divine fellowship, for faith is above all circumstances. Love cannot be quenched by many waters, neither can floods drown it.

It is impossible by our painfully insufficient words to convey what the realization of this union with Jesus is to the soul. The writer has been blessed by having the ties of human affection towards those nearest to him in life sealed by fellowship in Jesus; but no union of purpose, no unrestraint of soul, no abandonment of heart in the intercourse of affection, could possibly equal the sacred intimacy and entire "Rest," which he finds in his Lord and Saviour. Nor is the deep sense of reality exceeded in any outward intercourse with

those nearest and dearest in life. Sooner would we doubt the evidences of our senses than the Spirit witnessing directly with our spirit. Surely in redeeming us out of the world by His own blood, there should be nothing short of full union of heart with Jesus in those "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*, and sprinkling of the blood of Jesus," and "who *are kept by the power of God through faith.*" How much of privilege, of joy, of service, and of reward, those miss who turn away from the fullness of this union with Jesus as impossible for them.

When the Christian has thus become practically buried by baptism into death, to the world, and self, and finds himself risen with Christ, he is able to walk in that newness of life in which old things are passed away, and all things have become new. He is no longer occupied with the contemplation of sin, and is not expecting to trespass. Yet even the victory over sin and self is but the negative part of sanctification, if we may so speak. The

positive form is found in the affections and activities of the soul, which, having the hindrances of a habit of sinning removed, is capable of being filled by the Spirit, and thus fitted for a work above and beyond all of its natural capacities. Kept by grace through faith in holy union with a risen Saviour, a partaker of the divine nature, we can set no limit to what God may work by a believer who thus loses his own life for Jesus' sake, and finds the life of Christ filling the soul.

The song of holy trust and triumph is emphatically a "song of degrees," and in thus setting forth these privileges, we would have none who have put their whole trust in Jesus for preservation, to be discouraged, because it is with them only the dawning of the day of full deliverance. The Sun of Righteousness will arise with effectual healing in His wings. What Augustine says of love, may be applied to this walk of full trust in Jesus — "Is love made perfect the moment it is born? So far from it, it is born in order that it may be brought to perfection. When it has been born, it is nourished; when it has been nourished, it is

strengthened ; when it has been strengthened, it is made perfect.”

Let us set our standard of privilege as high as God has set it in His Word ; cry “ Lord, increase our faith ;” and *be ourselves willing to have it increased according to God’s measure and standard.*

CHAPTER IV.

DANGERS.

IT may seem strange to speak of the dangers of a walk in Christ, for it is essentially a walk of safety, and indeed the *only* place of safety. Christ is our fortress, in which we are beyond the range of the enemy's shafts. The danger, however, is not in a position "*in* Christ," but in the liability to be drawn *out of* our "rock," our "fortress," by sudden temptation, or by lying disguises—from Satan's transformation into an angel of light, down to the various forms of "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The devil, with his superhuman intellect, and six thousand years of experience in deceiving man, is a fearful adversary: the world presents not only gross temptation, but many fair shows of religiousness; and the flesh, or "body of sin," though "destroyed" and "dead," may, by want of con-

tinued refuge in resurrection-life, "revive" in all its activity. And should we leave our strong tower, none more liable to outward trespass than those who have abandoned even the failing reeds of self-effort and vows, which sometimes restrain the external manifestation of an inward separation from Christ. The world, the flesh, and the devil are all against us. In a scene where nearly all distrust God, the sight of a being in utter self-helplessness, with such enemies, and yet, through God, triumphing over all, is a spectacle for heavenly hosts, and becomes a special mark for the darts of Satan.

Even in the vigorous youth of the early churches, founded under the guidance of the Apostles themselves, the leaven of corruption began to work. The Romans had to be cautioned not to judge their brethren, and set them at naught. The Corinthians had failed to purge out moral sin from their midst; the Galatians, having begun in the spirit, were seeking to be made perfect by the flesh. To the Philippians, the Apostle speaks of those who were the enemies of the cross of Christ, minding earthly things; and the Colossians seem to have

had the leaven of a return to the rudiments of the world among them.

A special admonition seems, however, to have been given to the Ephesian church, which, more than any other, appears to have been living in resurrection-power. "Put on *the whole* armor of God," urges the Apostle, "that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against . . . wicked spirits (see margin) in heavenly places." The contest now is not so much through the appetites, in the wilderness scene, as on the other side of Jordan for the possession of the heavenly places of rest. Now, indeed, the whole armor of God is needed. The omission of a single piece is dangerous. The argument is that because the contest is transferred to advance ground, *therefore* we require for victory all that God has given us. Yet we were not so safe when, with only wilderness preparations, we met the Amalek enemies, as now, when we have experienced that the whole armor of God is, indeed, ours, we have to encounter the Philistine in his more appalling manifestations.

Conscious that God's truth, through the Word, is by faith girt about our loins ; that not only an imputed but a consequently imparted righteousness through grace gives us the "answer of a good conscience," "void of offence ;" that we have our feet shod with the preparation of the gospel that brings God's peace into our souls ; knowing the shield of faith *not only ought to, but actually does* turn the fiery darts of that wicked one ; with realized present salvation for a helmet ; and wielding a sword, the victorious power of which we have proved—we now find ourselves praying always in the Spirit ; and, because we are so fully armed, watching with all perseverance. Here is, indeed, danger ; but here is victory too. I have passed ten days at a time in a conflict with Satan, so actual as to remind me of Luther's vivid description of his contest in the castle—a conflict not of any temptations through the senses, but for retaining actual possession of my heavenly possession beyond Jordan, in resurrection-life and victory. No one who has been through such conflicts will speak lightly of them, nor of the danger, when they are

over, of resting in the memory of victory, instead of in Christ alone. Continual practice with the poor, weak human heart, since the days of Adam, has not been in vain in teaching Satan *the suited temptation* to each soul. The danger is real and actual, though the scene may be removed far off from the old scenes of wilderness defeat, but no less real and actual is the victory of faith.

The duty of confessing Christ in all things which He bestows upon us, seems to be essentially connected with retaining His blessings, whether of the knowledge of the forgiveness of sins, or of that inward cleansing from sin, which is essentially included in the term "salvation." The special and marked blessing of God is on the confession; but yet like other blessings which lie hard by concealed dangers, the wily enemy of our souls would turn, were it possible, the confession of what we find Christ made unto us (1 Cor. i. 30) into a profession of what we *in ourselves* are. As in a moment the righteousness of the saint may be turned to filthy rags, and even pollution itself.

We know how instantly a soul is turned to darkness and doubt, which for one moment lets in the devil's suggestion that forgiveness of sins is partly of works, and the remainder of faith; even though, Simon Stylites-like, there be the most abject confession of unworthiness along with the claim of merit for unexampled, self-inflicted penance. "Salvation is of the Lord," wholly and exclusively of the Lord; nor will He in any point share its glory with any human being. As His enemies hated Christ without any cause existing in the blessed One, so God saved us without any cause or merit existing in ourselves. When there was nothing in us, or in our ways, that God could approve, then He loved us freely, and created in us that which was of His own holiness, and which alone He could love. It is those who are the most confident of the remission of their sins through shedding of blood, who are most emphatic in their testimony to pure grace. The danger comes in with the temptation to assume to self part of the work of redemption.

The parallel is wonderfully accurate in the work of effectual inward cleansing which ought always

to follow the forgiveness of sins. Instantly that there finds lodgment in the soul the faintest thought of self-merit, to just that extent the fearful warning of Mal. ii. is found true. "If ye will not hear, if ye will not lay it to heart to give glory to My name, saith the Lord of hosts, I will even send a curse upon you, and *I will curse your blessings*; yea, I have cursed them already, because ye do not lay it to heart." Awful words of warning! May we lay them to heart while yet we believe unto righteousness—imparted as well as imputed righteousness—and confess unto a full salvation, exclaiming, "Come and hear, all ye that fear God, and I will declare what He hath done for *my* soul." Thus, as in the forgiveness of sins, while knowing results in our own souls of Christ's death and resurrection, he that glorieth shall glory in the Lord alone, and such an one may be led like Paul to say, "I have, therefore, whereof I may glory through Jesus Christ," or, "Ye are my witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe."

After long and intimate intercourse with many who claim most for the triumphs of Christ in setting up His kingdom in their hearts, it is my matured conviction that there are none who are so truly humble and distrustful of self, and who so unfeignedly give God all the glory of His work,—none who are *practically* so free from legalism;—and this even in cases where their educational statements of doctrine differ from the language to God of their hearts in prayer or praise. As the acknowledgment of confidence in Christ for the forgiveness of sins, which once seemed to us self-exaltation, produced the only true humility when we ourselves entered upon it: just so true humility and safety is in the confession of what God has done for our souls in sanctification.

One of the dangers of this “highway” is, that having found the practical righteousness which comes by faith, and realizing how much it is beyond all former experience, the heart’s confidence may be almost unconsciously shifted from a dependence on Christ to confidence in its own condition or attainment, even though it was at

first received as a free gift. With such a change, the communication with the root is severed; and although the branch may for a time appear unchanged, it must sooner or later be cut off, if not restored. Christ must be the soul's perpetual centre. If He be not our centre, self will take His place, and each precious gift will be turned into a curse, until, like Nebuchadnezzar, loss of understanding is the result. We are called to glory, not by self-glorying, but by glorifying God in our bodies and our spirits, which are God's. To the question, "What is the most dangerous doctrine?" a saint replied most truly, "*God's truth held carnally and to exalt self.*" There is no fall such as that from the height of a full communion with God to that depth of sin, robbing Christ of His glory in saving and sanctifying the soul. Our prayer should be, "Show me, O Lord, the very first approaches of evil!" The heart enlightened by the Spirit, and exercised by use to discern between good and evil, will, at the first moment of consciousness of temptation, fly to Jesus and cry, "Deliver me from the snare of the fowler!" It will not pray uncer-

tainly, but in that joyous confidence of victory which is always honored by God.

There is danger everywhere while yet Satan is unchained, and there is danger of being so exclusively occupied with the superstructure, as for the time to lose sight of the only foundation which is laid—not that it is denied, but that it is not retained in its place. The mercy-seat must be kept continually in view. It is just here that many earnest seekers after holiness, through the dark and even later ages within the pale of the Romish Church, conspicuously failed. It is here that some most excellent people, exemplary in many respects in their personal walk, have also missed of their privileges and power. A walk in the light does not cleanse, neither the walk nor the light can cleanse, but a true walk in the light brings to the blood, and that cleanses, effectually cleanses, from all sin.

It was not without purpose that the Holy Spirit placed between “the riches of the glory of his inheritance in the saints,” in the first chapter, and the being “filled with all the fullness of God,” in

the third chapter of Ephesians, the humbling statements of the second chapter of our former death in trespasses and sins, when the living Spirit raised us up to "sit together in heavenly places in Christ Jesus." Nor was it without purpose that, in the midst of the high range of the revelations of this epistle, the Spirit should, in the limits of twenty-two words, emphasize in five statements, that salvation is "by grace," "through faith," "not of ourselves," "the gift of God," and "not of works." Were our lives on earth continued as many ages as we have seen days, our testimony would be to the blood for the forgiveness of the past, and the blood for present inward cleansing. Nor is the blood needful only to wash away defilement; it prevents defilement. The pebble by the roadside is often soiled, and the rain from heaven often again washes it; but if it be placed beneath the sparkling stream, it does not contract the defilement. So by faith

"We every moment have
The merit of His blood."

It would not be a true consecration to the priesthood were the blood omitted in its order—*first* the

blood, *then* the oil. God's order is the blood for pardon, the Spirit to enlighten; the blood for cleansing, the Spirit to fill the purified temple of the living God.

We therefore solemnly warn any who believe that they are walking in the highway of holiness, that Satan has the power of transforming himself into an angel of light. The Romish superstition as to his fleeing at the sign of the cross, like many of their other fictions, has a foundation in truth; for whenever the Christian, whatever his advance, finds himself coming continually to the cross, living in sight of Calvary, while yet also risen with Christ in a life of resurrection-power, he may know that, while living thus, he cannot go astray. The cross separates from self-righteousness as effectually as from sins and sinning. All errorists, we are sure, have, either in doctrine outwardly, or in experience inwardly, lost sight of Calvary before yielding themselves to the guidance of Satan. It is just here, in the constant reference to the atonement, that we look for the safety of that large class, in all denominations of Christians, who are seeking or

enjoying what is practically included in the expressions, "dead indeed unto sin," "risen with Christ," and "the blood of Jesus Christ cleanseth from all sin."

Christ, then, is our Gibraltar. In Him we are safe ; out of Him we are weaker than other men. No shafts can penetrate within our rock and strong tower. Should we be pierced, it would be because of not abiding in Christ. God be praised that we find in Christ sufficient provision for our safety and victory. Let us see to it that by prayer and faith we avail ourselves of it, not sometimes, but *always*.

CHAPTER V.

HOLY HABITS OF SOUL.

WHEN God in His great mercy towards His saints has made His own clear, searching light to shine down into the remotest corners of their hearts, revealing the remnants of old evils, which, though restrained in expression or action, still inhere within the soul, He not only cleanses with the blood what the light has made manifest, but He also forms *holy habits* of soul.

It is a great grace to be restrained from sin, but it is a greater to find that word accomplished in our inmost being, "I will consume thy filthiness out of thee." Truly our God is a consuming fire to those who will come to Him to receive the fulfillment of the promise, "I will turn My hand upon thee, and purely purge away thy dross." Yet His work does not end with this emptying, cleansing process. The cleansed temple is the dwelling of

the living God, who dwells and walks in it, and by His presence brings in the divine harmony of being, in which He does, indeed, work in us “both *to will* and to do of His good pleasure.” In the centre of our existence the cross currents have been stayed, and the peace of our inward life flows on “like a river.” But there are old habits, the powerful law of accustomed successions of thought, to be changed, and the power of habit is to be brought to bear on the new life of sanctification now opened before the soul, as powerfully as it once bore upon the life of habitual failure. Let us see in what way this law of our being, which we call *habit*, can be made the channel of blessing in the new life.

I.—LIVING OUT OF SIGHT OF SIN.

There is often found a habit of looking at sin, at the probability of its return, and at its manifestation in sinning,—when the soul should be occupied with Christ, and the things that are true, honest, just, pure, lovely, and of good report. The apostle in this connection admonishes us, “If

there be any virtue, and if there be any praise, *think on these things*," not occupying the soul in any way about the things that are untrue, impure, and unlovely.

Let "so many of us" as have been baptized into the death of Jesus Christ, and as have "risen with Christ," in an actual newness of life, see to it that we habitually *live in the atmosphere of the kingdom*, which is righteousness, peace, and joy in the Holy Ghost. Then, if we are compelled to deal with sin in the world or the church, we shall do it as those to whom, themselves pure, "all things are pure," or undefiling. Reckoning ourselves "to be dead indeed unto sin," but "alive unto righteousness," we must accustom ourselves to habitually "follow after the things that make for peace, and things whereby we may edify one another." The occupation of the mind with sin is the first step towards its commission, but our Father, in His mercy, would have us so entirely delivered from the power of darkness, and so consciously and wholly translated into the kingdom of His dear Son, that the things suitable for the king-

dom should *exclusively* occupy our souls, and that the things belonging to the power of darkness should be out of sight, so much as is possible in this scene of conflict.

Well do I remember the joyous rest which spread through my soul when, long after I had learned the lesson of practical resurrection, I first found it my privilege to form the holy habit of living, if I may so say, *out of sight of sin*, with my whole soul occupied with the things of God. It was the dwelling in love and dwelling in God, in an atmosphere far above the malarious breath of sin, which had been too much present in my thoughts when, "as though living in the world," I occupied my mind with sin or its results. The veil now seemed drawn over the past, and my life became a succession of *henceforths*, as I looked forward without any *expectation* of sinning again. This made me very watchful and tender, and though I am not able to say that there has been no trespass since, I can say that never have I lived so near to Christ with so little for which my heart condemned me; never with such confidence

towards God ; never with such soul-union with Jesus ; never with such a realization of being seated with Christ in heavenly places. The yielding up of the habit of contemplating sin, or of expecting ourselves to sin, is a great step towards preservation from it ; and the new habit of *expecting* Christ to safely keep us, is a wonderful strength to the soul. Nor can it be called presumption for us to be expecting and trusting Jesus to save us, moment by moment, from sinning. “Thou shalt call His name Jesus, for *He shall save His people from their sins.*”

II.—TRUSTING FOR EVERYTHING.

Faith in Christ for any particular blessing which commences by an effort, at times a severe one, becomes by continuance a *holy habit* of soul. After suspended life, the first breaths drawn are a succession of painful efforts, but as full life is restored, breathing becomes a habit, almost unconsciously continued through the whole existence. Just in the same manner, soul-sickness, with the consequent sinning, is the temporary suspension of

resurrection life in the believer's soul. Restoration is an effort, a gasping to get the breath of heaven again within the being ; but after the restoration, comes the holy habit almost unconscious of effort, of inhaling the pure air of the kingdom into which we are translated.

Trusting Christ for each privilege which the Holy Spirit successively opens before us in the Word, becomes the holy habit of the soul, so that as soon as any grace or new victory is set before us, the soul instinctively, and as a matter of course, casts itself upon Christ for its accomplishment.

Soon after my conversion I one day expressed my hopelessness of ever being such a Christian as Adelaide Newton,—that such a life was “not for me.” “Not for you !” exclaimed a friend present. “Not for you ! you may think yourself a very small vessel, but *are you full?*” The admonition sunk into my very soul, and there and then I asked God for grace that I might never again look upon any privilege designed for all, and which any other Christian had, as though it were “not for me.” By the grace of God, for the fifteen years

that have since passed, I do not remember to have discerned any gospel blessing offered to all God's children, and possessed by any one, without being upon my knees about it till by faith I obtained it. It became a holy habit to expect to receive from God as much as any other of His children. When the more full privileges of the gospel sanctification dawned upon my soul nearly ten years after my conversion, I did not say, "Not for me;" but, in the very first moment of my apprehension of them, since "all the promises of God in Him are yea and in Him amen, unto the glory of God by us," *they are mine*.

With gratitude I remember in the "way of holiness," which God opened before me, how gently He taught me the *habit* of trusting Christ for *everything*. At first it was a mighty effort to leave *all* to Him. In the important emergencies of life, self would seek to assert itself at first, and it was subdued at times only after a violent struggle. But in this blessed school of God, I have learned simply and naturally, as the helpless child clings to the parent, without first trying its own

strength, so simply,—without previous self-effort and failure,—habitually to trust Jesus in everything. It would now seem to me strange to have an anxious care upon any subject whatever. I have learned to be very bold in asking for great things ; but when I have asked my largest, I continually find my Father in heaven doing “exceeding abundantly above all that we ask or think.”

III.—IMPLICIT OBEDIENCE.

When believers tamper with temptation or sin, they scarcely know what they are doing. Not only is the dreadful nature of every act of disobedience in one who has been redeemed by blood and placed in the family of God to be considered, but the fatal results of breaking in upon a holy habit of obedience. Oh that I could reach every child of God, and most especially those who have entered upon this full soul-union with Jesus, to implore them to yield *implicit obedience to every motion* of the Spirit of God ; to beseech them to do this unhesitatingly, instantly ; to beg them to form the holy *habit* of perfect, unlimited obedience ! God

is so regardful of His own glory, and of our highest happiness, that He will not manifest Himself fully to any but to those who give Him their whole undivided heart, with the resulting entire obedience. Now every act, however small, of disobedience, opens the door for another sin; and every day of entire consecration gives, with all the past, accumulative force to the future in causing our being to gravitate towards God. There is one man who, more than any I have ever met, has for years seemed to me permeated in every emotion, action, and thought, by the presence and power of God. He imparted to me, lately, one secret of his power, when he said that a few days more would make twenty-one years that his *obedience had been kept at the extreme verge of his light*. Truly, such a sample of holy spiritual manhood, and discreet, unvarying sanctified energy in God's service, may well make some of us feel our needs; not, however, that we should despair, as though it were "not for me," but that it may lead us to claim like precious faith, as God's answer to believing prayer and consecration.

As to my own personal experience, I have nothing to glory in save Christ my Lord ; but this I may say, that after years of too much vacillation in obedience, He set before me, not in the thunders of Sinai, but in the gently constraining power of the Cross, a path of habitual obedience, which through death and resurrection I have found a possible one ; and I love to say that I do find the now unresisted yoke easy, and the cherished burden light. The Holy Spirit is described in imagery expressing gentleness—the gentle dew, the tender dove,—and I have such a dread of grieving so gentle a monitor, that it keeps me walking softly before God. A hasty word, the entering upon the spirit of the world, the rein for a moment given to the imagination or appetites, how easily these things grieve the indwelling Spirit ! But narrow as is the highway of holiness, God has provided in Jesus ample means for our walk in it ; is it presumption to trust Jesus to keep me within its limits ? I pray you, beloved Christian, to form the holy habit of walking in the middle of this highway,—as far as possible from its edges ;—much

more committing yourself in every conscious moment to Jesus to keep you out of the ditches that lie on either side of the way.

IV.—PRAYER AND SUPPLICATION WITH THANKSGIVING.

The holy habits of prayer and of thanksgiving should not be separated. The Apostle tells us : “in everything, by prayer and supplication, *with thanksgiving*, let your requests be made known unto God ; and the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus.” This peace of God may be compared to a bird of the heavens, having for its two wings prayer and thanksgiving. If either fail, there is but one wing, and the bird must sink. But if to the believing prayers for new mercies on the one side, there be habitually joined the grateful thanksgiving on the other, we “shall mount up with wings as eagles,” and live in the regions of eternal sunshine, far above the malarious damps of earth.

Most Christians know something of this as an

occasional experience, but how shall it become a holy *habit* of the soul? The question brings us again to the point of that death to sin, and life unto righteousness, to which the sin-bearing of our Lord calls us. So long as the body of sin is not “destroyed,” so long as the faith which has grasped the pardon of sins stumbles at the inward cleansing from all sin, so long is continuous prayer and thanksgiving impossible. The dead weight of the yet uncrucified carnal nature, however it may be for the time overcome, under influences of unusual power, must sooner or later cause the soul again to gravitate toward the earth.

We would encourage those Christians who have realized the wonderful baptism into the death of Christ, the crucifixion of the old man, with the consequent resurrection with Christ, to walk in newness of life, to “*continue* in prayer and watch in the same with thanksgiving,”—to seek patiently and perseveringly from the “Giver of every good and perfect gift,” this soul-attitude of continually and instinctively turning toward God, which is expressed by praying without ceasing, and in

everything giving thanks ;—to seek it with the whole heart, and to so seek it in faith as to find it.

In God's dealing with my own soul, He long since taught me to set before my heart as an object of particular desire some single, but as yet unattained, grace at a time, the need of which I felt presented to me in the Word. I must wait upon God for this, meanwhile watching against every temptation to failure. Sometimes my faith and patience have been tried, but *the end of persevering faith is sure*. Often, like the gentle dew, there has stolen over my heart the realization that my prayer has been answered, and my soul has, almost unconsciously as to the process, found itself exercising the habit for which it has been praying. Thus praise has become the natural expression of the heart, and the giving vent to the feelings in exclamations or songs not a little contributes to the holy habit of praise. Prayer is now not so much the effort as the attitude of the soul. I speak not as having realized all that I am claiming of God in these respects, but I may say that I know some-

thing of God's grace and power within my soul in these holy habits bestowed in answer to prayer and faith.

So gently, so sweetly does our Elder Brother, touched with a feeling of our infirmities, deal with His little children who put their whole trust in Him! "A thankful heart is a receiving heart."

V.—WITNESSING FOR CHRIST.

Who can over-estimate the importance of having the witnessing for Christ to become a holy, continuous habit of the Christian? Some believers seem to lose no opportunity, day or night, of speaking to sinners, and they seem to win more thus by private labor than most whose opportunity for public preaching is large. Their life flows like a current, easily and naturally, in this channel. God vouchsafes a double portion of the Spirit's guidance and power to those who thus zealously and faithfully occupy His gifts. There is the gift, and there is the increase. There is the strength, and there is its growth by exercise.

I know men in the humbler walks of life, who

would, perhaps, not be acceptable in many pulpits, yet who, in this quiet way, from house to house, gather hundreds of souls every passing year. Few know of it, for the approval of Jesus satisfies their hearts. I have learned many a lesson of such. Once I had taken a house in a village, for the purpose of having the gospel preached in a large tent to those who would not attend church ; but with all the public services, I had never spoken to the person in the house next my own. A plain brother, who once came to the meeting, and lodged with me, got up about sunrise, and went to my neighbor in the early morning, as he cultivated his garden, and did what I had never done in the weeks that I had been there—warned him of his peril, and invited him to come to Christ. The same individual makes it a rule at funerals uniformly to select an unconverted person to accompany to the ground, that he may preach the gospel to him. Witnessing for Christ in the consciences of all men had become the *holy habit* of his life ; not a mechanical effort, but a gift diligently improved and exercised in the power of God.

The Lord would have those of His servants who have received the largest gifts to be the most diligent and constant laborers for Him. With the gift of righteousness, the cleansed heart, and the indwelling God, there comes the responsibility of being continuously co-workers with God; not the spasmodic effort of feebleness, but the firm, sound step of spiritual health and power. It is not now hard for the mouth to speak out of the abundance which the heart possesses, and yet it is, nevertheless, important to form the *holy habit* of speaking, and especially to be saying, "Come and hear, all ye that fear God, and I will declare what He hath done for MY soul." With this habit of speaking of God's grace to our own souls comes an increase of power, and in experience it will be found that nothing so raises the longings of feeble Christians for full resurrection-life, as the telling of what Christ has done for our own souls.

In my own case, this speaking of my inner life to others, is the reversing of a life-long education of literally, so far as I can recall, *entire* silence, even towards those nearest to me in the ties of

nature and of grace. I do not remember, in ten years of earnest Christian life, to have once spoken of my personal experience ; indeed, it often would not bear speaking of to any one but my compassionate, forgiving Saviour ! But when it pleased God to fill my soul with His salvation, I was *compelled* to break the ice of a lifetime habit of silence, and to form the new habit of speaking of what Christ had done for my own soul. Much as I shrunk at times from it, a careful study of the Word forced upon me the conviction that the great Apostle to the Gentiles had shown me the pattern, that it was by this means that I must reach the souls of sinner and of saint. From the samples of the addresses of Paul before the unconverted, we may infer that on almost every occasion he opened his ministry to sinners with the relation of how God had converted his own soul. And from the Epistles we may gather that when he had stated a doctrine, it was his custom to illustrate it by his own experience. For example, when he reproves and warns the Galatians, he opens his own heart, and tells them, “I do not frustrate the grace of God ;” and then

uncovering the veil of his inner consciousness, he shows them the secret springs of his own life in the words, "Not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." *

Two marked illustrations of the power of this personal testimony have occurred within a few days. In one case a prominent and zealous preacher had lived in the power of resurrection-life for a season,

* Matthew Henry, the Commentator, says, "What God has *wrought in our souls*, as well as for them, we must declare to others. * * * God's people should communicate their experiences to teach others; we should take all occasions to tell how great and kind things God hath done for us, especially our souls, the spiritual blessings; and these we should be most affected with ourselves, and *with these we should endeavor* to affect others."

The Commentator, Dr. Scott, says: "Every servant of God is a witness for Him; and they all can give such an account of what He has wrought in them, shown to them and done for them, as to lead others to know, believe and understand His power, truth and love. * * * I likewise learned the use of experience in preaching, and was convinced that the readiest way to reach the hearts and consciences of others, was to speak from my own."

Bishop Latimer, the martyr, said of Bilney's experience, "I learned more by this confession than by much reading, and in many years."

but through unwillingness to confess what God had done for him, he had failed from the full steadfastness of a walk in Christ. To his arguments against our speaking of our inner experience, I simply replied, "What most effectually reached your own soul, to lead you to full sanctification? Was it the doctrine and arguments, or my confession in Scripture terms of what God had wrought in my own soul?" "I see it. I am all wrong," was the frank reply. "It was your personal experience that reached my heart. I am now ready to acknowledge all that Christ shall do for me."

Again: I had been holding in the farmhouses near my summer home a series of meetings for some weeks, but without any manifested results in conversion. There was deep interest, the attendance was good, but no souls acknowledged being saved. After a time I was led by the Spirit to tell at the close of the address what God had done for *my own soul*. That night there was one clear conversion, and at the next meeting there were eight or ten who made a satisfactory confession of having been saved during or immedi-

ately after the meeting. I trace this remarkable work in a company of only about forty persons to the power of God accompanying the personal confession of past and present grace to one of His little ones.

It is when the preacher comes to the point, like Paul, of telling of God's dealings with his own soul, that all eyes and hearts are fixed upon him, and a personal interest is awakened beyond that of any previous portion of his address. As is well known, successful evangelists find their own personal narrative of the grace of God to themselves, the most effective arrow in reaching the hearts of the King's enemies. I know no reason why the relation of God's further dealings with our souls should not be found as effective towards the friends of Christ in promoting the setting up of God's kingdom in its full power within their souls. When the glory of His work is given to Christ, I cannot see that the one narrative savors any more of presumption than the other.

It is not without prayer and careful searching of the Word of God that, from time to time,

allusions to personal experience have been made in print, and I have reason to suppose that no portions of the published papers on Christian Sanctification have so reached the hearts of saints, as the personal confessions. It is with deep and matured convictions that I now press upon my brethren the habit of personally relating, under proper circumstances, God's gracious dealings with their souls. The abuse of such a practice must not deter us from its use, any more than in a hundred other cases of perversion that might be named. Satan, who knows the power of such testimony, would raise a thousand objections, to which we have one sufficient reply,—the example of the saints in all ages, guided by the Spirit, as related in the Word of God.

Our Lord Himself—our pattern in this as in all else,—has condescended to open out His heart to us in the Psalms ; and in this He has been followed by the prophets and apostles, men “subject to like passions as we are,” in many a heart-searching lesson which could not have been so effectively taught otherwise.

“Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” “The Lord hath done great things for us, whereof we are glad.” “Ye are my witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.” “For our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.” “For to me to live is Christ.” “God, whom I serve from my forefathers with a pure conscience.” “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God.” May the Lord increase this holy habit of witnessing of His grace! Though some may misunderstand us, “The humble shall hear thereof and be glad.” Many shall be roused to know the fullness of grace when we testify, “*Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.*”

CHAPTER VI.

THE CHRISTIAN'S SHOUT.

THERE is a scene in the history of the children of Israel, revealing in type one of those precious secrets of the Lord, which are progressively made known to them that love Him. And perhaps there is no revelation made to the soul, after it has entered upon the life of faith, that is more practically valuable than this. For it is a secret in reference to Christian warfare, which, when it is discovered, makes this warfare a long triumphal progress.

This scene occurs when the children of Israel were brought before Jericho, one of those "cities great, and walled up to heaven," which had so discouraged the hearts of the spies forty years before. Now upon their entrance at last into their promised land of rest, the first difficulty which meets them is this mighty city, opposing their

onward progress. Well might their hearts be appalled at the sight of it. But the Lord said unto Joshua, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." And then, after a few words as to their order of march, and the trumpets of testimony, He closes with these strange words: "All the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him." Strange, yet true, for so it was. On the seventh day, "Joshua said unto the people, Shout, for the Lord hath given you the city." So the people shouted when the priests blew with the trumpets. "And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, *and they took the city.*"

Now no one can suppose for a moment, that this shout caused the walls to fall. And yet the secret of their victory lay in just this shout. For it was the shout of a faith which dared to claim a

promised victory, on the authority of God's word alone, while as yet there were no signs of this victory being accomplished. And according to their faith, God did unto them ; so that when *they* shouted, *He* made the walls to fall.

God had declared that He had given them the city, and faith reckoned this to be true. Unbelief might well have said, " It would be better not to shout until the walls do actually fall, for should there be any failure about it the men of Jericho will triumph, and we shall bring dishonor on the name of our God." But faith laughed at all such prudential considerations, and, confidently resting on God's word, gave a shout of victory, while yet to the eye of sense that victory seemed impossible. And long centuries afterward the Holy Ghost thus records this triumph of faith in Hebrews xi. 30. " By faith the walls of Jericho fell down, after they were compassed about seven days."

Jehoshaphat is another example of this sort of faith. In 2 Chron. xx. 2, we read that it was told him, that a " great multitude " had come up against him. He spread the case before the Lord,

and received as an answer the wonderful promise, "Ye shall not need to fight in this battle ; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem ; fear not, nor be dismayed ; to-morrow, go out against them, for the Lord will be with you." Jehoshaphat believed what God said, and he and his people marched out to meet their enemy, as confident of victory, as though they had seen that victory already accomplished before their eyes ; so that they even appointed singers to praise the Lord, and to sing the song of victory as they went out to meet their foe. And we read that "*When* they began to sing and to praise, the Lord set ambushments against the enemy, and they were smitten." And when the children of Israel came near them, "they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." "*More* than conquerors," truly, "they were three days in gathering the spoil, it was so much."

The principle of warfare, typified to us in these beautiful scenes, is that declared in 1 John v. 4 :

“And this is the victory that overcometh the world, even our faith.” It is a mode of warfare incomprehensible to the natural man ; a mystery even to the Christian whose faith has not advanced beyond the failing experience of the Seventh of Romans ; but radiant with the light of the Holy Spirit to every soul that has entered upon the life hid with Christ in God. Such, and such only, can understand the full meaning of the words of our Lord, when He said : “Be of good cheer, for I have overcome the world.” They read in them the secret of an already conquered foe ; and they can go out to meet their enemies, claiming the victory before the battle has even begun, so that they become in very truth, “*More* than conquerors, through Him that loved us.”

We must observe that Joshua did not say : “Shout, for the Lord *will give* you the city,” but shout, for He “*hath given*” it. And neither does our Lord say : “Be of good cheer ; I *will overcome* the world ;” but “I *have overcome*” it. There is a mighty difference between these two ; as great a difference as there is between meeting an

army all in battle array, and meeting one routed and demoralized by an acknowledged defeat. It is well known that as long as an army can keep secret the fact of its being conquered from its conquerors, it can still make some show of resistance ; but the moment it becomes conscious that its defeat is known, it loses all heart, becomes utterly demoralized, and has no resort left but to flee.

The secret then lies in this,—to meet our enemy as an already conquered foe, and not as one who has yet to be conquered. And it is the one secret above all others which Satan seeks to hide from the church, and in which he has only too well succeeded. A dear Christian, who had been fearfully beset by temptation, and had found a complete victory impossible, was told this secret by another to whom it had been revealed. Her soul rejoiced in the discovery, and she said afterwards it seemed to her at once as though she could almost hear Satan, as he slunk away, exclaiming : “ There, she has found out my secret ! She knows now that I am an already conquered foe ; and I shall never have any more victories over her again.”

Surely, it is true that Jesus *has* fought our enemy and has overcome him. And if our faith will only reckon him to be overcome, and will dare to raise the shout of victory, when it comes in sight of any foe, we shall surely find, as the Israelites did, that every wall will fall down flat, and that a pathway will be opened up straight before us to take the city!

And now a few practical words as to *how* to do this. Our usual way of meeting temptation has been, perhaps, with a cry for help. We have said over and over: "Oh Lord, save me! Oh Lord, save me!" Let us meet it hereafter with a shout of victory, instead. Let us say by faith, He *does* save me. The walls may look as high and as immovable as ever; and prudence may say, it is not safe to shout until the victory is actually won. But the faith that can shout in the midst of the sorest stress of temptation: "Jesus saves me, He saves me *now*!" such a faith will be sure to win a glorious and a speedy victory. I have tried this often. Temptations have come in like a flood. Temptations to irritability, or to wicked thoughts,

or to bitterness of spirit, or a thousand other things. I have felt my danger of sinning, and my fears and my consciousness have said to me, Jesus will not save at all. But my faith claims continually, "Jesus saves me — saves me NOW!" and the salvation is glorious. Sometimes it seems so untrue that Jesus can save me, that I have to say aloud, HE DOES SAVE, forcing my lips to utter it over and over, shutting my eyes and closing my ears against every suggestion of the devil to doubt. But, untrue as it may *seem* at first, I always find that according to my faith it is unto me, and that when I shout, the Lord never fails to give me the victory.

A Christian car-man, of a naturally harsh temper, had entered upon this life of faith, but was sorely beset with temptations when about his daily work among his ungodly companions. He stopped one morning on his way down to his stand, at the house of the minister who had led him into this rest, in order to ask him how he could best meet and conquer them. After explaining to the minister the suddenness of the temptations, and the want

of time even to pray for help against them, the car-man said: "Now can you tell me of any short road to victory, that I can lay hold of, just at the needed moment?" "Yes," replied the minister, "when the temptation comes, do not stop to pray for help, but, instead, by faith claim at once the promised victory, and Satan will instantly flee."

The car-man went on his way to his daily work. As usual, he was met by the taunts and sneers of his fellow workmen; and he soon found that they had jostled him out of his rightful place in the ranks, and had pushed him back to the end of the train of cars. The temptation to anger was very great, but folding his arms he said at once: "The blood of Jesus cleanseth me!" and his heart was filled with perfect peace and content. Again he was tried; a heavy box was so rolled as to fall on his foot and badly hurt him. And again he folded his arms and repeated his shout of victory, and at once all was calm. And so the day passed on. Trials and temptations abounded, but his triumphal shout carried him safely through them all, and the fiery darts of the enemy were all quenched by the

shield of faith which he continually lifted up. Night-time found him more than conqueror through Him who loved him, and his fellow car-men were forced to own the reality and the beauty of a religion that could so triumph over their aggravating assaults.

Dear Christian, try this. Go out to meet your enemy, singing a song of triumph as you go, and I can promise you, on the authority of God's own Word, that, according to your faith it shall be unto you. Meet your very next temptation in this way. At its first approach, begin to give thanks for the victory, and you will find such a triumph as you have heretofore scarcely dreamed could be. Thus shall life become a continual psalm of praise, as you sing: "Thou, Lord, hast made me glad through Thy work ; I will triumph in the work of Thy hands."

H. W. S.

CHAPTER VII.

FAILURE.

IN this life of faith, as we have repeatedly stated, there is no necessity for failure. We affirm that there are resources, available to the believer, in the cleansing blood, the sanctifying Word and the indwelling Spirit, ample to preserve us from all consciousness of transgression. We distinctly avow that we find that to “walk in the Spirit,” to “dwell in love,” and “in God,” to know the Father and the Son making their “abode” with us, and to consciously realize God as dwelling and walking in us, just as so surely promised to us in the Scriptures, is not merely a distant hope, but a present reality. But we have never said that there was no more any possibility of our sinning. We have rather most earnestly warned, exhorted and urged all to see that they should continually abide in Christ, lest they should again be brought “into

captivity to that law of sin," from which they had through faith found deliverance.

While, however, some who have commenced to "walk in the light," seem enabled to press on in one continuous and unvarying pathway of triumph, there are others whose experience is not always so unwavering. They have entered upon the highway of holiness, and they know that they are walking therein almost continuously, but in the earlier part of their course, nevertheless, now and then they are suddenly surprised into a momentary lapse, into some easily besetting sin. Then the question at once arises as to how this affects their experience, and what they are to do when it occurs. Shall they lose all heart to trust again to the keeping power of Christ? Shall they turn back to the Christ-dishonoring experience of the past, crying "Who shall deliver me?" and yet practically answer "no one," never again going to Jesus for a full deliverance? Shall remembrance of their failure remain as a corroding canker in their breasts, destroying all hope of victory? Because they have supposed that there is absolutely no

failure in the lives of others who testify of the Rest of faith, shall they re-cross the Jordan to resume a wilderness experience of failure and defeat ?

It is remarkable that right between* the two passages, which more absolutely than any others in all the Scripture, declare the inward cleansing of the believer "from all sin," and "from all unrighteousness," we find the warning against any claim to an inherent righteousness, any goodness in ourselves apart from the purifying blood of Christ, and the provision, in case of failure, for instantaneous pardon upon the confession of our sin. That is : after we, as the children of God, have known divine fellowship in the light, and have been inwardly "cleansed from all sin," should so grievous an event occur as the revival of old evil in our hearts, with consequent trespass, *the*

* The passage reads thus :—" But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."

same instant in which the soul becomes conscious of sin, should also witness its free and full confession. Simultaneously with the knowledge of trespass and its confession, the soul should also realize God is faithful to His promises in having pardoned it, and *even only just*, because the penalty which Christ has borne for us "in His own body on the cross," is not to be endured a second time by ourselves. Nor does this blessed word of promise stop here, but it carries the soul onward to the inward re-cleansing of the heart "from all unrighteousness," or from the internal taint, caused by a lapse of faith, from which the trespass proceeded. Thus the same flash of consciousness shall realize the sin,—the confession,—the forgiveness,—and the soul cleansing, all in the single instant of time. Need we point out how so instantaneous an use of God's provision for pardon and cleansing, will restore the soul at once to the keeping power of Christ? Or need we recall to the memory of those who have learned to avail themselves of this immediate resumption of heavenly privilege, how tender, trustful, and thenceforward

victorious, restored faith and communion has made them ?

To be practical, I will take an instance from my own experience. Many years since I had learned faith's secret of practical hourly victory over my enemies. Christ had become my shield, and I had learned to so place it between temptation and my soul, that to my own astonishment, and to the praise of Jesus, hour by hour and day by day I found overcoming where I had before found failure, and rest instead of a troubled condemning heart. I wondered at the victory and inward Sabbath of my soul, and, it may be, lost the fullness of the realization of how exclusively it was Christ's victory and Sabbath, and not my own. One day a workman had disarranged all my plans and involved me in perplexity, and I found my naturally hasty temper ignited like a flash of powder. Instead of turning first to Christ, I stepped up to the workman, and, in a hasty tone, reproved him. In a moment came the consciousness that I had sinned. Two courses were then open before me. One was to allow the consciousness of sinning to

keep me from the presence and smile of Jesus, and like a gangrene eat away my inward rest and communion, thus bringing gloom and consequent failure. The other, and the better way, was to let *the very first moment* in which I was aware that I had given way to anger, make me conscious also of its full confession and perfect pardon ;— and also conscious of inward cleansing from the evil from which the hasty word of sin came. This done, rest of soul was at once restored, and the circumstance instead of keeping me from the heart of Jesus, made me deeply humble and more conscious of my dependence upon Him. Instead of remaining afar off and therefore specially open to the wiles of Satan, I at once found my place again “in Christ” and in Him strengthened against the recurrence of the sin.*

* It might be added that an immediate acknowledgment to this, as yet unconverted, workman of my hastiness of speech, seemed to make this circumstance to him a testimony to the power of Jesus in my own soul, rather than a stumbling block in his way ; and I had the satisfaction, shortly afterward, of leading him to a public confession of Christ in a Presbyterian church.

Men reverse God's plan from the first teaching of law to the sinner, to the latest instructions to the saint. "To be good is to be happy," should rather read, in the life of grace, "To be happy is to be good." That is, the soul which is joyful in Jesus, and which allows no cloud for a single hour to shut out the rays of the Sun of Righteousness from the heart, is strong to overcome and do or to suffer for Christ. Let us *become* in order to do, rather than *do* in order to become. God's first expression of love to the sinner is to make him joyful in the knowledge of forgiven sin, the joy of the Lord becoming the source of his new strength. Surely He acts in no less grace and love to the saint!

The Christian thus living is as a vessel heading directly toward the port. Even should a sudden cross wave throw it "on its beam-ends," it is instantly righted and keeps on its unchanged course. The polarized needle may indeed be for a moment deflected; the deflecting cause removed it reverts at once to its normal pointing. He who has learned to trust in the power of Jesus to save

him from sin, must give up the expectation of sinning. Should it occur, let it be a painful surprise,—not his expectation. He will surely find, as he walks thus in Christ, that even such occasional failures as we have alluded to, do fade out of his experience. Should sin occur, the soul flies instantly back to Jesus, and since his Heavenly Father has promised, “thy sins and thine iniquities I will remember no more,” he feels it his privilege also to forget them forever, and again know the reality of that promise, “The Lord upholdeth them that fall.”

If however it be not thus, if failure become more, and not less, frequent, there is a radical defect in his consecration and faith. Let such an one cry to God, “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.” God’s light will discover the hidden cause of failure, and what the searching light reveals, the precious blood will cleanse.

Let no earnest Christian be discouraged because that the consciousness of sin has not become so

much more painful than ever before, but rather give thanks that the conscience has become tender. The more we walk in Christ, the greater will be the hatred of the soul toward sin. Of Christ the Psalmist says, "Thou lovest righteousness, and *hatest* iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The often wounded conscience becomes indurated, while the "conscience void of offence" is

"Tender as the apple of the eye."

Let us beware of one special snare of Satan, that of trying to persuade us that temptation or mere infirmity is sin. Christ was "tempted in all points like as we are, yet without sin." His temptations were actual and real pressures to evil. He yielded not, and was without sin. Neither is the unwelcomed, unindulged, rejected temptation sin to us. Of many things, as physical incapacity for continued earnest attention to duties before us, arising from defects of health or constitution, we may safely say, "this is my infirmity," and not allow Satan to condemn us. At our best, how-

ever, we have daily to cry, "Forgive us our trespasses, [things we ought to have done, *Greek*.] All is imperfect in and about us, and we every moment need the merit of the blood of Christ as unprofitable servants.

Should the question be asked, "If then you have found failure and condemnation at times, no matter how seldom, in this life of faith, wherein does it differ essentially from the previous experience of conscious pardon and constant failure?"

It differs as a book of clear white paper, in the earlier pages of which the occasional marks of erased blots may be traced, from a book scribbled on every page. It differs as would differ the courageous, hopeful life in which there is the consciousness of power received to overcome uniformly, from a life in which courage is lost by the assurance of defeat. It differs as the march of Cromwell's army, assured of victory, differed from that of the often defeated and discouraged royalists. It differs as a clear day of sunshine on Mont Blanc, above the level of storms, differs from the cloudy

day below. A momentary shade may occur, but it is gone instantly.*

The better life we seek to portray, differs from the former Christian life, as the sixth and eighth chapters of the Romans, differ from the seventh ;

* The leading elder of a Presbyterian church, who had borne the character of a devoted Christian for nearly thirty years, but who had just experienced the full sunshine of a life on the mount of transfiguration, remarked that the most exhilarating day of physical enjoyment in his whole life was passed on the heights of a mountain in Switzerland. The guide, notwithstanding a heavy rain storm, had advised his party to make the ascent, promising that above the clouds they would find clear sunshine. Some of the party believed the guide, and ascended to find a magnificent and almost cloudless sky. The rest, not believing his statement, remained in the valley beneath the clouds. After a day of intense enjoyment, my friend descended to the hotel, and found the travelers who would not trust the guide watching the rain as it beat against the hotel windows. It was thus, he said, with his own soul. He had believed our word, he had trusted Jesus, and he had entered a level of faith that was to his soul above the clouds. After thirty years of silence in the prayer meeting, his tongue was unloosed to praise God in the assembly, and to tell out of a full heart what it was to "Walk in the Light."

as a life, the uniform characteristic and current of which is an abiding in Christ, differs from one of frequent and prolonged loss of communion ; as a healthful tree, which is ever expanding in every direction, differs from one bearing inward decay and weakness in all its branches. The two may not vary much at first in outward appearance. The weak one may even be the fairer to look upon, but the other has the full power of life. Oh ! for this “ life more abundantly ” in all of those who believe on Christ !

We would seek to encourage honest souls who have fully consecrated themselves to God, renounced their own wills, and trusted unreservedly to the promises of God, but who feel that they have not been as yet invariably kept from sin. But God forbid that we should say one word like making “ provision for the flesh, to fulfill the lusts thereof,” or open any door for the expectation of sinning. It is often a test of our faith, whether we will so cast ourselves on the promises of God, as to give up the old *expectation* of sinning. Nothing short of this is full faith in Jesus. To

yield up the unbelief which says, "I shall some day fall by the hand of mine enemies," and to say "I can do all things through Christ strengthening me," is to grasp the victory of faith. There is a wide difference between stumbling as a sudden and painful surprise, and expecting to "continue in sin that grace may abound." Happy he who, walking in the light, stumbleth not. And happy, too, is he who, when suddenly overtaken in a fault, finds the failure not the cause of other mis-steps, but realizes that instantaneous restoration makes the very failure the means of future victory in the very direction in which the trespass has occurred.

CHAPTER VIII.

LOVE, THE BOND OF PERFECTNESS.

THERE are those who feel that by faith they have found victory over the world, the flesh, and the devil,—that they “have put on, . . . as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,” and yet who feel something to be lacking in their experience. They run well for a time, their life seems filled with the presence and power of Christ, and, so far as their consciousness goes, they “are dead” to the world, and “their life is hid with Christ in God.” And yet,—there is a *yet* remaining,—they find at times when they are suddenly jostled, the old evil seems suddenly to start into sight again. So long as all went calmly, they were like a jar of clear water, through which the rays of the sun shone, and in which those bright rays were reflected: but under sudden dis-

turbance they are like the same jar when motion has thrown the sediment into solution again, making the water dark and incapable of transmitting or reflecting the sun's rays. The sediment, after all, has remained, though for a time it was not apparent. They are disheartened, and exclaim, "Is there no effectual remedy for this? Cannot the Christ who saves me, also keep me safe against being overcome by these sudden assaults of temptation?"

They have tried to watch, but it is just in the moment when their perseverance has relaxed that the assault comes. They cannot any more make vows, for they have but too well learned that they have no ability to be pledged to their fulfillment. Clinging becomes at times a painful effort,* and they feel that *abiding* within the citadel, and "kept by the power of God," is a privilege beyond even clinging. Prayer itself seems at times to

* There is a beautiful picture, seen everywhere, representing a female figure clinging in a desperation of faith to the Cross, while the waves surge all around ready to engulf her. This does indeed represent truly the soul-attitude of one just come to the cross; but were I the artist, I would paint a yet nobler and more true design,—a Cross upon an eternal rock, in the midst of green pastures and still waters, with a

lack the faith which makes it effectual, and they are brought to that point of self-despair where, being at the end of all resources yet known to them, they are ready to learn any new lesson that the Spirit may teach them in the Word.

This may be found in the words which follow the details of Christian graces—“ *And, above all, put on love, which is the bond of perfectness.* And let the peace of God rule in your hearts, to which also ye are called in one body.” Having received the graces of the Spirit, a girdle around them is needed to bind all together, and keep everything in its place in harmonious proportion. Love is this girdle,—“ *the bond of perfectness.*” Love gives harmony and power to all else. If we “keep” ourselves “in the love of God,” all other graces will live and thrive. Faith and hope shall one day give place to sight, but love is the present

refreshed and no longer weary pilgrim peacefully resting beneath its shadow, and yet gazing with tearful, prayerful eyes, over the perishing mariners in the distance; with the restfulness of imparted strength, but in the attitude of moving toward their rescue. It is now in our power thus unceasingly to cling. We have our feet set upon a rock, with the everlasting arms beneath and supporting us.

and eternal condition of the redeemed, whether upon earth or in heaven, who overcome—" *Love never faileth.*"

It would seem very bold to claim of God a love that "suffereth long and is kind," "envieth not," "vaunteth not itself," "is not puffed up," "is not easily provoked, thinketh no evil, beareth all things, believeth all things, endureth all things,"—a love that answers injury, contumely, and reproach, by a sweetness which is without effort, but simply expresses the undisturbed interior calm of the soul. It would seem still more bold to ask of God this love as the unfailing garrison of the soul, protecting it from all assaults, however unexpected or sudden. When memory recalls all the catalogue of past failures, and sight surveys the innumerable perplexities and vexations of life, which, even more than its deeper sorrows, form the momentary enemies to perfected love, well may sense exclaim, "Impossible!" But here, as elsewhere in our experience, faith negatives the verdict of experience, sight, and sense,

"And cries, It shall be done!"

At every stage of our onward progress we are afresh, with Abraham, called to put our trust in "God, who quickeneth the dead, and calleth those things which be not as though they were," and to be like him who "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what He had promised He was able also to perform." This is the faith which brings God into the scene, and which commands this blessing of God's divine love abiding in us.

The difficulty of realizing that this perfected trust and its accompanying perfect love is now for us, is lessened by the remembrance that it is not our own natural love, the emotions proceeding from our own souls, which constitute "the love of God." "The peace of God" is not our peace of soul toward God, but His own eternal peace, in which He dwells without change, amid all the convulsions of His universe, throughout eternity; and which He sends down into the hearts of His trusting children. In like manner, "the love of God" is "not born of the will of the flesh, nor of the will

of man, but of God." It is an actual divine gift, like the Holy Ghost, by whom it "is shed abroad in our hearts." It is not a condition of soul into which we of ourselves can gradually grow, but a divine grace bestowed on and established in the trusting heart.

Since it is of God, it is perfect in its character, free and immediate in its bestowal, and through a continuing faith and obedience, permanent in its results; and since it is the soul's deepest need, NOW is God's time for its reception. I see not how any believer need despair of its full power, since *it is a gift, and it is from God*, and is to be received as a *gift*, undeserved but freely bestowed.

Once received, then follows the responsibility of keeping ourselves in the love of God. This injunction is found between the "building yourselves upon your most holy faith, praying in the Holy Ghost;" and the joy of "looking for the mercy of our Lord Jesus Christ unto eternal life." The path of faith is always an advancing path, and yesterday's building seems to-day but as a founda-

tion laid, so that there is the perpetual further building on the foundation once laid. "Praying in the Holy Ghost," surely authorizes prayer that God's love may be "made perfect" in us up to the utmost limit of the present capacity of these small vessels.

Oh, that this gift of God in all its fullness might be received into hearts which have too much dwelt in the changing atmosphere of failing natural emotions! Listen to the tender tones of thy Beloved who speaks, and now says, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." Oh, that thou wouldst *abandon* thyself to this love of Jesus until thou canst say, "He brought me to the banqueting-house, and His banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love."

There are those whose very hearts do melt within them as they experience this divinely-begotten love of God.

It is the full acceptance of this love of God, and the creation of its response by the Holy Ghost in the heart, which can alone satisfy the desires of the Heavenly Bridegroom, who tells us that His "love is strong as death Many waters cannot quench love, neither can the floods drown it ; if a man would give all the substance of his house for love, it would utterly be contemned," and who tenderly both offers and claims such a divinely inwrought love from us when He says, "Love Me."

Thank God, if the feeling of the need of this overcoming divine love has been created in the heart of my reader, even though it be, for the moment, nigh unto despair as to experiencing it. The creation of a felt need of a grace promised to faith in the Word, is the first step, and a great one, toward the supply of that need. Lay that need before God,—hide that Word within the heart,—not to go away and forget it amid the myriad

voices that are in the world and in the heart ; but to keep it as the soul's cry continually before the throne. Can there be any doubt as to the result ?

Let none be discouraged if he be not yet "made perfect in love." The Apostle speaks of "the *adornment* of a meek and quiet spirit." In building a house, we do not put the ornaments on it till the strong foundation has been laid and the walls erected. So we are first "rooted and built up in Him, and established in the faith," and *then* the diadem is put upon us "of a meek and quiet spirit, which in the sight of God is of great price." To the beholder, the adorning is the most conspicuous, as well as the most beautiful, part of the house ; but to the dweller, the secure foundation and the strong walls are the most important. He who erects the house, will assuredly complete "God's building," in which He Himself shall dwell evermore.

I find relief from the consciousness of incapacity to convey the inward sense of these things, by quoting the quaint words of one who dwelt in

love and in God, about two centuries since, and who being dead yet speaketh :—

“ *What is Love?* What shall I say of it, or how shall I in words express its nature? It is the sweetness of life ; it is the sweet, tender, melting nature of God, flowing up through His seed of life into the creature, and of all things making the creature most like unto Himself, both in nature and operation. It fulfills the law, it fulfills the gospel ; it wraps up all in one, and brings forth all in the oneness. It excludes all evil out of the heart, it perfects all good in the heart. A touch of this love doth this in measure ; perfect love doth this in fullness. But how can I proceed to speak of it? Oh! that the souls of all that fear and wait on the Lord might feel its nature fully ; and then would they not fail of its sweet overcoming operations, both towards one another and towards enemies. The great healing, the great conquest, the great salvation is reserved for the full manifestation of the love of God. His judgments, His cuttings, His hewings by the word of His mouth, are but to prepare for, but not to do, the great work of raising up the sweet building of His life, which is to be done in love, and in peace, and by the power thereof. And

this my soul waits and cries after, even the full springing up of eternal love in my heart, and in the swallowing of me wholly into it, and the bringing of my soul wholly forth in it, that the life of God in its own perfect sweetness may fully run forth through this vessel, and not be at all tinctured by the vessel, but perfectly tincture and change the vessel into its own nature. . . .

“ Oh ! how sweet is love ! How pleasant in its nature ! How takingly doth it behave itself in every condition, upon every occasion, to every person, and about every thing ! How tenderly, how readily, doth it help and serve the meanest ! How patiently, how meekly doth it bear all things, either from God or man, how unexpectedly soever they come ; or how hard soever they seem ! How doth it believe, how doth it hope, how doth it excuse, how doth it cover even that which seemeth to be not excusable, and not fit to be covered ! How kind is it, even in its interpretations and charges, concerning miscarriages ! It never overchargeth, it never grates upon the spirit of him whom it reprehends ; it never hardens, it never provokes ; but carries a meltingness and power of conviction with it. This is the nature of God ; this, in the vessels capacitated to receive and bring

it forth in its glory, the power of enmity is not able to stand against, but falls before, and is overcome by it."

Here is found a genuine humility, which, while it acknowledges God's work, whether in forgiveness, in victory over sin, in cleansing, or in the divine gift of an all-pervading love, finds that "as when we load a vessel, the more ballast we put in, the lower it sinks ; so the more love we have in the soul, the lower are we abased in self. The side of the scale which is elevated is empty ; so the soul is elated only when it is void of love. "Love is our weight," says St. Augustine. Let us so charge ourselves with the weight of love as to bring self down to its just level. Let its depths be manifested by our readiness to bear the cross, the humiliations, the sufferings, which are necessary to the purification of the soul. Our humiliation is our exaltation. "Whosoever is least among you shall be the greatest," says the Lord. . . "Let us die to all but God."

CHAPTER IX.

SUFFERING WITH CHRIST.

WE have many who love us, many who share our hours of joy, many to whom we tell our past enjoyments or future hopes ; but those to whom we open the sorrows of our hearts, the inward agonies of the soul, are few, sometimes limited to one ; often there is not even that one. There must be a very peculiar and unusual knitting of that heart to ours, a deep conviction that our griefs will be sympathised with, an assurance that they will also deeply penetrate that soul, before we can open out the secrets of our inward life. And when those recesses of our existence have been laid bare to any human being, he will thenceforth have a sacred nearness to us, infinitely beyond any mere fellowship in joys, hopes, or labors. We feel then the wonderful bond woven by a sorrow suffered by one, and experienced over again, through sympa-

thy, by the other. It will take much to alienate those who have thus suffered together, easy as it may be to separate those who have only enjoyed or labored together. The sacred bond of a common grief binds closer than aught else in life.

We rise continually from human lessons to divine. "I have not called you servants, but *friends*," our Lord says to those who now keep His commandments, as well as to those who surrounded His suffering pathway on earth. He has His friends to whom He unfolds that which He is about to do; He has friends who share with Him the righteousness, the peace, and the joy in the Holy Ghost, which belong to the kingdom; He has His friends whom He sends forth endued with the mighty power of the Spirit to win souls to Himself; He has friends whose ear He wakeneth morning by morning to hear His voice, so that with the tongue of the learned they may speak a word in season to him that is weary, teaching and building them up in their most holy faith.

Yet there is a higher privilege than even these gifts and callings—a privilege which few under-

stand, and still fewer are willing to accept. It is that of fellowship in the *sufferings* of Christ. When the greatest of Christ's messengers was called, of him it was at once said, "Behold I will show him how great things he must *suffer* for My name's sake," and he had afterwards to say, "The sufferings of Christ abound in me." Paul trod in the footsteps of Jesus. Christ suffered, and so also did Paul. Jesus wept over Jerusalem, and so also did Paul over those within the church who were enemies to the crucifying power of the cross. Jesus was "grieved for the hardness of their hearts," and Paul travailed in birth again till Christ should be formed in the Judaizing Galatians. Of Jesus the Jews said, "Away with Him! away with Him! Crucify Him!" and of Paul they said, "Away with such a fellow from the earth; it is not fit that he should live!"

Many aspire to communion with Christ in rest of soul; but few to *fellowship* with Him in the yet more sacred mystery of suffering. Many seek the joys of salvation, but few take that place of deeper intimacy with Jesus in which, while fully

settled, as to their own souls, in divine rest and peace, they rejoice in their sufferings for others, and fill up that which is behind of the afflictions of Christ in their flesh for His body's sake, which is the Church.

In the history of the ages few have recognized clearly the privileges of the dispensation in which they were placed. The wilderness was preferred to the promised land. Israel, under the immediate rule of God, sought a king. John the Baptist, "a prophet, and more than a prophet," although by the Spirit he had proclaimed Jesus the Messiah of Israel and the Sacrifice for the world, yet afterward failed to understand the humiliation which must precede the glory, so that he sent his disciples to inquire if Jesus were indeed the Christ. Neither the devout Jews, nor the apostles themselves, understood until Pentecost that the Jewish dispensation of law was to be replaced by grace. The Galatians, even after beginning in the Spirit, returned to legal bondage, as have most Christians at some stage of their experience. The Corinthians, little understanding the relation of the world

to the Church, would reign as kings, while he who most nearly followed his divine Master suffered hunger, thirst, and every privation.

And it is so even now. Forgetting that the Heir has been cast out and evil entreated, and that He will soon come again, professing Christians are found associated with or seeking the glory of this world;—as Paul himself, while poor yet making many rich, wrote to the Corinthians, “Now are ye full, now are ye rich, ye have reigned as kings without us.” This applies not so much to the outward circumstances of Christians, which in the providence of God may vary greatly, but to the inward character of their lives; for a rich man may be poor in spirit, while the poor man may be unduly exalted.

What, then, is it to suffer with Christ, as the peculiar joy of intimate fellowship, to which we are in this dispensation invited?—a privilege of which it is said:—“*If so be that we suffer with Him, that we may be also glorified together.*” It surely is not to receive the ordained consequences of our own follies or sins. This is

common to mankind, for it is not to unconverted sinners alone that the words apply, "He that soweth to the flesh, shall of the flesh reap corruption." It is not the usual sorrows of humanity ; for, from the inevitable sufferings of this life, Christians have the sting extracted, and they suffer not more but less than other men. It is rather—

I. Suffering persecution for Christ's sake.

II. Sharing the sorrow of Christ over the Church, adulterously united to the world.

III. Fellowship in the grief of Christ over those who reject His salvation.

SUFFERING PERSECUTION.

It is sometimes said by professing Christians, "I do not suffer persecution. Has not persecution ceased to be the Christian's lot?" The answer is searching, "Yea, *all* that will live godly in Christ Jesus *shall suffer persecution*." If you have not suffered persecution, are you among the apostle's "*all*"? Many believers generally escape persecution, who will be found in heaven at last—saved, yet so as by fire ; but it cannot be that one who has lived godly *in Christ Jesus* can have

failed to receive his share. It is one thing to walk after a godly sort in a general way, and perhaps it will be found a very different thing to walk "*in Christ Jesus.*" Such will attract censure to their ways, alas! more often from failing professors than from the world outside. Their life is so hid with Christ, that few around them understand them. They seem alone because they are so constantly with Jesus. Prosperity does not exalt nor sorrow depress them. Having Christ, they are well satisfied with whatever may befall them. Crucified to the world, they are now no longer of it. How often, from the martyrdom of Stephen to our own day, have we seen it fulfilled that "when reproached for the name of Christ," "the Spirit of glory and of God resteth" on them. It is a blessed thing to rejoice in being "counted worthy to suffer shame for His name," and to esteem the reproach of Christ as our greatest riches, gladly arming ourselves with the same mind as was in Christ, who suffered for us in the flesh; knowing that, just in proportion as we live thus in Christ here, so shall be our place in the distribution of the heavenly rewards in eternity.

SORROW FOR THE CHURCH.

Paul placed his feet in the footprints of Jesus. He felt as Jesus felt. He rejoiced as Jesus rejoiced, and wept as Jesus wept. He served the Ephesians in the gospel "with many tears," warning "every one night and day with tears." He wrote to the Corinthians of their failures "with many tears." He tells of "enemies of the cross of Christ" among the Philippians, "even weeping." This was not mere human sympathy, but a divinely-begotten sorrow. The sufferings of Christ *abounded* in him; and these afflictions, he tells us, were effectual, in his endurance of them, for their "consolation and salvation."

One of the sweetest remembrances of my life is that of a loving disciple, whose sorrow over the condition of the Church seemed to know no bounds. Finding that for a succession of nights he slept but little, I pressed him for the cause, when with some reluctance he replied that the corruptions of the Church of God so weighed upon his heart, that sleep left his eyes. Like the mourning Jeremiah, he lived weeping and interceding for the people of

God. I felt then, and again years afterward, when he fell asleep in Jesus while upon his knees in prayer, that his place of "filling up that which is behind of the sufferings of Christ in his flesh, for His body's sake, which is the Church," was one of peculiar nearness to the Man of Sorrows.

And do you now, my dear reader, seem to hear Jesus saying to your heart, Canst *thou* "drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Art thou willing to come into such a sense of the abounding iniquity around thee as to exclaim, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" "O wall of the daughter of Zion, let tears run down like a river day and night!" It is from such experiences of suffering with Christ that the Christian comes forth from the closet, endued with the divine gentleness and power of Christ, to mightily stir the hearts of those who have unhappily lost their first love, and to kindle the flame of his own soul upon theirs. And it is such experiences that let us into, as it

were, the very heart of Christ, to an extent impossible to fellowship in joy or labor alone.

SORROW FOR THE WORLD.

The foundations of our holy religion were laid in suffering, and they who drink most deeply into its spirit will be found to share the sufferings of its divine Founder, not indeed in any sense of atonement, but as "all higher natures must suffer for the lower," in going into their condition in spirit, that they may lift them up.

When the covetousness of men had made the voyage to Australia almost like "the middle passage" of African slaves, there was found one devoted man who, in order to be able to represent and remedy the fearful suffering of the emigrants, experienced it himself by a passage among them. The divinely tendered spirit, deeply centered in Christ,

*"At leisure from itself,
To soothe and sympathise,"*

will be baptized into a sense of the condition of those for whom it prays and labors, and thus it can

effectually reach the hearts whose state has been by sympathy its own. There are those who know what it is to agonize for and with sinful souls, in a sorrow far beyond any personal grief for losses and bereavements.

There is, then, an infinite proportion between our close following of Christ here, and our eternal position in the kingdom. Faithful service here and the ten cities there, are one. The small end of the lever, moved by faithfulness here, sweeps the long arm in the heavens, and through the countless ages of eternity. Even the cup of cold water here has its everlasting reward in the coming dispensations. But amid all the rewards of grace to the blood-bought children, none shall bring us so near to Jesus as fellowship in the sufferings of a rejected Saviour in a day of general failure—"If so be that we suffer *with Him*, that we may be also glorified together." For once that I pray for joy, I find my heart many times asking that I may be privileged to "fill up that which is behind of the sufferings of Christ in my flesh, for His body's sake, which is the Church." It is to this divine

fellowship in suffering, this sacred nearness to a suffering Saviour, that our Lord now invites His faithful disciples.

We do not, however, have wholly to wait for another dispensation for the rejoicing. There is a divine and deep joy in suffering, when it is for Christ. In proportion "as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Doubtless Paul and Silas felt keenly their situation in the stocks within the inner prison, but a joy welled up in their souls, such as found vent in praises, louder, doubtless, than in scenes of ordinary prosperity. They were "rejoicing that they were counted worthy to suffer shame for His name." Our Lord was "despised and rejected of men, a Man of sorrows, and acquainted with grief," yet in the midst of all He "rejoiced in spirit" as He saw the deep things of God revealed to the child-like hearts around Him. It is an exquisite joy to relieve the suffering of the battle-field and the hospital, and to carry the message of mercy to dying men; and yet these scenes were among the most painful of our lives. Many are the burdens

and sorrows of a time of revival of God's work in the souls of men to every sensitive heart, and yet who would forego the holy joy of such scenes? It is those who share the deep sorrows of Christ, who share all the joy of His work.

“Can words tell the joy it is to be consoled by God? Are not souls whom He has touched obliged to hold their tongues, because they have no words to express the happiness it was?”

The peace of God which passeth all understanding, God's own divine eternal peace, is “shed abroad in our hearts by the Holy Ghost,” and “multiplied” in an especial manner, when our souls grasp the privilege of “filling up that which is behind of the afflictions of Christ, . . . for His body's sake, which is the Church.” He who takes the suffering without the “multiplied” peace, will have a heavy burden to carry; while he who first accepts Christ's unchanging soul-sabbath, will, indeed, find a yoke and many burdens; but the Lord Himself is his yoke-sharer, and his burden-bearer. He sweetly carries us and our burdens too.

CHAPTER X.

THE BAPTISM OF THE SPIRIT.

HAVING always known that upon conversion, the believer received the Holy Spirit, and that His guidance and power would be known, when needed, in unfolding the treasures of Scripture, in service or in trials, I had not looked for any other special manifestations of His presence. And yet there was a large class of passages in the Old and in the New Testament, the conditions of which were not fully met by any consciousness of my own, full as had been the knowledge of pardon, adoption and standing in Christ; nor yet by a later experience, which came to me ten years after my conversion, of the wonderful inward cleansing of the blood “from all sin.”

I had read, “Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be *in him* a well

of water springing up into everlasting life." This was not true in my experience, in the full meaning evidently intended by the words. There did not always, from my heart, "*flow* rivers of living water" freely and spontaneously. Too often the force-pump, rather than the fountain, would have represented my condition. As I gazed in the mirror of the Word, upon the glorious person of my Lord, my soul was often bowed in adoring love, but I had never come to "*know*" (John xiv. 17) the Comforter in such a fullness that I could realize His indwelling presence as even better than that of the visible person of Jesus.

I had read that as men were "possessed" by an evil spirit, and led to do things far beyond their natural powers, so those "filled with the Spirit," seemed to be carried out of, and beyond themselves. I had read the charge against the Apostles, of being "drunken," and that afterward Paul brought the same thought of the elevation of wine, as the illustration of being "filled with the Spirit." This seemed to be an ordained condition, since

God's commands are always promises, just as His promises are commands ; the promises being always larger even than the commands. As yet I had never known, in my own consciousness, a being thus "filled with the Spirit," or the meaning of John the Baptist's declaration, "He shall *baptize* you with the Holy Ghost and with fire."

So ignorant was I, even in the matters of the greatest importance to my spiritual interests, that, in finding the inward cleansing and the outward "victory" over sin,—that "faith which overcometh" the world,—I did not press beyond my educational habits of thought, to recognize that a far more glorious manifestation of God was yet to be known by the Spirit. I then scarcely noticed that it was *after* our Lord had breathed on His disciples with the words "Receive ye the Holy Ghost," they had yet to wait ten days at one time in prayerful expectation for the more full baptism of the Spirit ; nor that it was sometime *after* this event, that, "When they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." I was not, indeed,

in the condition of the "disciples" who as yet had "not so much as heard whether there be any Holy Ghost;" and yet I had formed no conception of what the promised *baptism* "with the Holy Ghost and with fire" could be.

Deeply thankful for the privileges of "sanctification through faith," realized in an unexpected fullness a few months before, I one day joined in the woods a few Christians who had met to wait before God for the baptism of the Spirit. Except a few low hymns or brief prayers, the half hour was spent in solemn silence. At length "there came a sound from heaven as of a rushing, mighty wind, and it filled all the [place] where they were sitting:"—no uninspired words could so describe my impressions. And yet no leaf above nor blade of grass below was moved,—all nature was still. It was to our souls, not to our senses, that the Lord revealed Himself by the Spirit. My whole being seemed unutterably full of the God upon whom I had long believed. The perceptions of my senses could bring no such consciousness as was now mine. I understood the super-sensual

visions of Isaiah, Ezekiel and Paul. No created thing was now so real to my soul as the Creator Himself. It was awful, yet without terror. I lost no part of my senses, and yet they were all wrapped up in the sublime manifestation. A question put to me was answered as briefly as possible, that my soul might lose nothing of the heavenly presence enwrapping and filling my being. I do not remember to have then told any one of it, but days afterward, when I rejoined my wife, she burst into tears as we met, before we had spoken a word, so great was the change in my appearance. "Songs in the night season," the living waters welling up from my heart, came with the consciousness of waking. An awe, sweet but not burdensome, shadowed my spirit, as every moment was filled with the presence of God; nor did it leave me in the midst of the most engrossing occupations. Life became a psalm of praise.

This elevation of feeling necessarily subsided after a season, but it left me with an inner *consciousness of God* which is expressed by the words: "I will dwell in them, and walk in them."

“We will come to Him, and make our abode with Him.” The scene upon the Cross of Calvary, became often more real than the senses could make it. Without the materiality of bodily sight, the holy countenance of Jesus, in its tender, suffering humanity, lightened by the glory of divinity, seems now to me to look down from the Cross, upon assemblies, as I tell of redemption for sinners. It is painful to endeavor to speak of these things. My poor words seem rather to cover than to reveal them. Would that the glorious reality could be conveyed to other hearts !

After walking with little variation for five years in this privilege of an inward consciousness of the presence of God, and with comparatively little exception a *conscience* void of offence, I became, by the ever increasing light, aware of forms of selfishness, self-consciousness, self-dependence and self-seeking not before recognized. I was as an Israelite in whose home was a defiling bone, before the sun had fully risen. By the grey morning light he had cleansed his dwelling, and was without condemnation of conscience, but when the noon-tide sun

poured in his rays, the evil thing was discovered,—to be now put away.

At once the prayer of faith came, “Cleanse me from this also, O my Saviour!” with full confidence that it would be done. Soon afterward, as I kneeled in a large meeting of Christians waiting patiently upon God in silent prayer, I seemed to see Jesus sitting above me as a “Refiner” with fire. Then there passed through my soul as it had been flame, consuming the very evils concerning which I had been praying. I cannot find words so exact to describe it as the Scripture, “He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” To my surprise, I did not appear to shrink from the fire, but gladly welcomed it, as I seemed to look into the vividly revealed and compassionately tender countenance of my Saviour. I then understood in a far deeper sense than ever before, the words, “Sanctify you *wholly*,” for all that I could myself see of my dross seemed to me to be burned up.

This was without much emotion, but wonderfully real to my soul. It was followed by some of the most severe sorrows and temptations, which I had known for a long time, but in them all I was enabled to get inward deliverance by faith in Christ as my Refiner with fire.

About this time a few Christians, from five different denominations, among them six ministers, gathered together in some evening meetings, with the special object of finding out, through prayer, the full meaning of "the promise of the Father," the being "baptized with fire," the being "filled with the Spirit." They were walking in close communion with the Lord, and in the paths of "sanctification through faith," and yet they knew that there was a fullness of blessing in the baptism of the Holy Spirit, which they had not yet experienced. Feeling their liability to interpret the Scripture by their own educational prepossessions, they resorted to continued prayer, and waiting upon God, to teach them *Himself* the meaning of His Word and promise.

The first evening, while a Presbyterian minister

was in prayer, a preacher, well known on both sides of the Atlantic, of calm, intellectual habits, of feeling, who had been praying for this baptism for two months, was without losing consciousness so overwhelmed by the manifested presence of Jesus, as to lie, with clasped hands, and a look of heavenly joy, speechless for several hours. "I seemed mercifully shut out from intercourse with the world for a time, that I might enjoy the presence of Jesus. After several hours I was just able to whisper, 'The Lord whom ye seek shall *suddenly* come to His temple, the rest I cannot tell.' Then, after a time, 'It is the refiner's fire and the fuller's soap. I always used to think it would be so dreadful, but it is so sweet.' I remained thus till noon the next day, shut up alone with God, occasionally telling a little of the sweetness and the glory of the revelations of Christ's love, but too anxious not to miss a word of what He had to tell me, to speak much. I seemed to be introduced into the very presence of the Lord, as though I saw Him face to face, and actually heard His voice. How I rejoiced to have that refining

fire burn and burn until it seemed to consume all the dross away. I could almost see the fan in His hand, thoroughly purging His floor, and separating the chaff from the wheat. ‘Oh! how I shall love to preach for Him now!’ I exclaimed. ‘I always loved it, but now it will be so different and so sweet.’ I now loved every one, even those whom it had before seemed impossible to love. It was all love, love!

“It was hard to come back to the burden of common life again, but I felt that it was needful. I had to part with the vividness of these manifestations, as they would make the duties of ordinary life impossible.”

All this, coming to a person so intellectual, so calm and so reserved; one, too, whose life of devotedness had been so long and so remarkable, and who had manifested so much of the presence and power of the Holy Ghost in service, seemed an unmistakable answer to our prayers for enlightenment, as to whether it is the privilege of every believer in the Lord Jesus to receive at some time during their Christian career, the *conscious, defi-*

nite baptism of the Holy Ghost, similar to that on the day of Pentecost, and afterwards during the Apostles' ministry, as recorded in the Scriptures. We all felt that the answer was, "Yes," and that the responsibility now rested with each one to "tarry at Jerusalem," until thus baptized in a manner different from the *usual* degree of the Spirit's power and presence, which most Christians realize,—the full possession and thorough transformation, consciously and manifestly, of the whole being. "For the promise" that "ye shall receive the gift of the Holy Ghost," "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

An instance of the permanent endowment of this powerful Baptism of the Spirit, when followed by a full obedience, is found in the history of a widely-known physician. About twenty-four years ago he had placed under his medical care a married woman, in advanced consumption, who felt a direct call of God to leave her home and go to his hospital. She was fully given over to die by her doctors, and even was taken with bleeding

at the lungs for twenty consecutive days. She could not speak above a whisper, and her death was expected hourly. She, however, one day spoke of having faith to be healed, and asked the physician to pray for her. Thinking her too weak to bear vocal prayer, he retired to his room, and was able to ask in faith that six years more of life should be given her. After fainting twice in efforts to move her in the bed, she was almost instantly restored to her strength, so as in a few days to be able to travel by stage in bitter cold weather alone to her own home. She lived the six years claimed by faith—years of wonderful gospel power and blessing in Christian work, and then died in triumph and hope.

During her illness she had presented to her young physician the subject of sanctification by faith, the perpetual abiding in Christ as his immediate privilege. He heard at first with intense prejudice, but finally was led to give to God one cherished idol after another in detail, and after four weeks of struggle and yielding, on one occasion, toward daylight, he resigned to Christ

the very last of all that he had been conscious of holding as his own. Then it was as though the heavens were opened upon his soul in a sense of the glory of God; but instead of resting on him, it soon seemed to vanish. He cried, "Why, Lord?" and an answer came, "You are stubborn and willful." "Wherein, Lord?" he asked. "You will not," was the reply, "confess and testify before men to the truth of sanctification by faith." He then yielded this point, also, and was at once filled with the presence of God by a wonderful baptism of the Spirit. He says that he has not had an unhappy day since, nor one day without the solemn, inward consciousness of God which is expressed by the words, "Christ formed within," "Christ in you," "Ye are the temple of the Holy Ghost."

Immediately his life work took form in the continual cry of his soul, "Thy will be done." His heart and will became a perpetual "Yes" to every call of God. He always realizes that, even in the small details of life, God has a will for his children, some way that is better than any other, and that

he will communicate this to the waiting soul ; that when the many voices of self-will, prejudice, and enthusiasm are stilled within, and the outward calls held in abeyance, " a still small voice " comes with satisfying certainty to the soul, saying, " This is the way ; walk thou in it." In it are the highest possible results of inward peace and outward success. Twenty-three years of close attention to this sacred teaching, with implicit, instantaneous obedience, have made his senses to " grow by reason of use," and imparted a wonderful, indescribable gentleness, sweetness, and power to his very appearance and voice, joined to a resistless authority. I have never witnessed the character of the head of a private family more impressed upon the faces and motions of a household, than is that of this man of faith upon every worker, down to the humblest servant. I never saw an ungente expression, or heard an ungente word in the house. The very atmosphere of the place is filled with the pervading, sensible presence of the love of God. There is a simplicity, a quiet restfulness, a hidden power in the religious exercises of his household,

which, with the whole atmosphere of the household, has brought a continuous revival since the opening of this House of Faith, twenty-three years ago. Thousands upon thousands, probably, have been converted, or lifted into higher experiences of the love of God, in this holy, beautiful home. Weary souls find the soothing influences so sweet and pervading, that, like the Lotus-eaters, they scarcely can force themselves away. Chance travelers stopping for a night often are chained, and leave only to seek the first opportunity of return. These statements may seem strong to strangers, but they will not be so to those who have shared the privileges of this household of faith.

The baptism of the Spirit has not been a transient joy, but an abiding grace through near a quarter of a century, bearing fruitage to God such as it has been the lot of few of God's children to witness.

It is not unusual for this wonderful baptism of the Holy Spirit, of which we write, to accompany the commencement of "walking in the light;" but

in the larger number of instances coming under my own observation, an entrance upon a life of perfect trust has been by simple faith alone, without immediate strong emotion, or the baptism of the Holy Spirit. Concerning its reality and certainty, hundreds, if not thousands, whom I have personally met, are witnesses of its suddenness, and of its permanent results in their character and labors. If a man born blind, and reared without ever seeing the light, were cured, and then promised a sight of the sun, we can conceive that when he saw a candle, he might ask, "Is this it?" Or again, when he saw the moon, "Is *this* it?" But when he should see the sun, he would ask no questions, but exclaim, "*This is it!*" Thus I can conceive of questioning as to having received this grace among those yet without this remarkable and apostolic baptism, so often renewed to the saints in all ages; but those who have once experienced it in its fullness say, as the restored blind man to the sun, "*This is it!*"

For this, my reader, pray. For this, trust the promises of God. For this, wait in holy expecta-

tion, if need be, as long as did the first disciples. Having received it with its ineffaceable results in your life, ask that it be renewed on every occasion of need. Have faith to be always "filled with the Spirit," whether in its mighty, rushing power for service, or in its gentle, dew-like coming, to possess and mold the heart for Christ.





BV

4501

LIBRARY OF CONGRESS



0 029 789 339 7